COOK'S PALESTINE AND SYRIA.







COOK'S TOURISTS' HANDBOOK

FOR

PALESTINE AND SYRIA.

Taxes in Palestine

1/- for a bearing Olive tree
40c for each young tree —

Taxes average about 1/3 of crops + value of land

Authorities for above
Jos. Sedowa, Dragoman, and the English Missionary at Nabalous

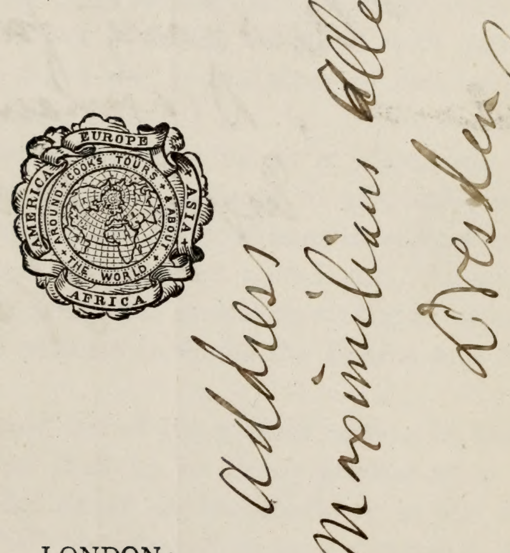
COOK'S

TOURIST'S HANDBOOK

FOR

PALESTINE

AND SYRIA.



LONDON:
THOMAS COOK & SON, Ludgate Circus, E.C.
SIMPKIN, MARSHALL, HAMILTON, KENT & Co., Limited.

1891.

PREFACE.

TRAVELLERS in Palestine pass through the land in the saddle, and by night sleep in the tent. Neither tent nor saddle is conducive to close reading, and, if the traveller be only a Tourist, his object is to fill his mind with general impressions, and to leave the minute study of details for a more convenient season.

The present volume is intended as a Handbook for *Tourists;* it does not, therefore, attempt to give exhaustive information, or to unravel the multitudinous threads of controversy woven around nearly every sacred site. It points out all that is to be seen, and endeavours to give concise information upon all subjects in which the Tourist may find interest.

The special *raison d'etre* of the present volume is, that a work is required that shall be so clearly printed as to be read without difficulty, either on horseback or in the dim light of the tent; shall be arranged in such a manner, that in a moment any information may be ascertained; and shall contain the full text of Scripture references, so as to avoid the inconvenience of having to turn to the passage in the Bible.

Nearly all Palestine travellers have complained of the inconvenience of reading from a double-columned or closely-

printed book, and of having to carry a guide-book in one hand and a Bible in the other. The Editor, has, therefore, endeavoured to incorporate into this Handbook not merely the references to the passages of Scripture descriptive of places of interest, but the words of the sacred text also.

Others regret their inability to carry with them a stock of books; but apart from the inconvenience of their heavy freight, there is the impossibility to find time for much reading. And yet, who would not like to refresh his memory with some glowing passages from the works of well-known writers, who have expressed in scientific language the true description of certain remarkable sites?

The Editor has endeavoured to supply this want by adding to his own personal observations and the contributions specially prepared for this work, by travellers who are his personal friends, extracts from the copious literature of the Holy Land in the words of eminent writers who have contributed valuable and reliable information, and have made the study of sacred geography so deservedly popular.

The Editor will be grateful for any information derived from the personal observations of Tourists which may serve to correct errors or supply deficiencies in this Handbook; such communications to be addressed, "Editor of the Tourists' Handbooks, Messrs. Cook and Son, Ludgate Circus, E.C."

LONDON, 1890.

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MAP OF
COOK'S TOURS
TO
EGYPT, THE NILE,
PALESTINE,
TURKEY, GREECE, ITALY &c.
Scale of English Miles
Tourist lines are coloured red
Longitude East of Greenwich
PALESTINE on a Larger Scale
JERUSALEM
Damascus
Dead Sea
BLACK SEA
RED SEA
Crimea
Caucasus Mts
CONSTANTINOPLE
Balkan Mts
TURKEY
TURKEY IN ASIA
AUSTRIA
ROME
Naples
Corsica
Sardinia
Sicily
Malta
Tunis
Tripoli
Gulf of Sidra
G. of Cabes
Candia
Cyprus
Smyrna
Athens
Morea
Alexandria
Cairo
Suez
Beni Hassan
Thebes
Luxor
Assouan
Petra
Akaba
Euphrates
Marseilles
Lyons
Pesth
Florence
Belgrade
Adrianople
Samsun
Trebizond
Batum
Tiflis
Sinope
Alexandretta
Mt. Sinai

COOK'S

HANDBOOK FOR PALESTINE AND SYRIA.

Introductory.

PRACTICAL INFORMATION FOR TRAVELLERS.

SEASON FOR EASTERN TOURS.

SPRING is the best time for a tour through Palestine. Travellers who are intending to visit Palestine as well as Egypt, cannot do better than select December, January, or February for their Nile journey, and March, April, or May, the most genial months of the year, for Palestine. If this is inconvenient the months of October and November are considered by many travellers to be very favourable for Palestine, in which case the Palestine Tour should be commenced at Beyrout and terminate at Jaffa, and the Nile trip might be made on the return journey in December.

BENEFITS OF ASSOCIATED TRAVEL.

Apart from the question of expense, travelling in the East, either alone, or with only one or two companions, is not desirable. In Egypt, Palestine, and Syria, the mode of life, language, and customs of the country are altogether different from anything to which the European traveller has been accustomed ; the modes of travelling are novel, and the difficulties

to be encountered greater than in any part of Europe. Of course these difficulties are not insurmountable even if persons go alone or with, perchance, only another : but there is no doubt that in no other country is the pleasure of a tour so much enhanced by being associated with a party of friends and acquaintances, or even of strangers with no other bond than that of being fellow-tourists in strange and novel scenes, than in Palestine. It must be remembered that the Tour of Palestine is made on horse-back, and that the only comfortable way of travelling is by taking tents and all the necessaries for camp-life. In no other country in the world are there so many associations which link together those who visit it ; and in no other country, perhaps, is the tourist so dependant for the pleasure of a tour on fellow-travellers. The most enjoyable way of visiting Palestine is by joining a party. The interest of camp-life is thereby much enhanced (see p. 7); moreover, as a question of expense, it will often happen that certain costs which would have to be borne by a single traveller would not be any greater for a party.

MONEY.

The CIRCULAR NOTES issued by THOMAS COOK & SON, will be found a convenient and secure form in which to carry funds. They are issued in London, India, Australasia, and America, to any amount, in notes of £20, £10, and £5, and are cashed at their branch offices, where also DRAFTS issued by THOMAS COOK & SON on such offices can be cashed. In America we issue Letters of Credit as well as Circular Notes; money can be remitted by telegram between the principal offices. Foreign money can be exchanged in large or small quantities at the best current rates. English and French gold is accepted in the chief Eastern cities. French silver passes in Palestine and Syria, but English silver is not generally accepted. Egyptian money is not current in Syria, and should, therefore, be changed into French or English by travellers before leaving Egypt.

MONEY-TABLE, ETC.

An English sovereign is worth	97 piastres 20 paras	Egyptian	tariff.
,, ,, ,,	195 piastres	,,	currency.
A Napoleon is worth	77 piastres 6 paras	,,	tariff.
,, ,, ,,	154 piastres	,,	currency.
An Egyptian sovereign ,,	100 piastres	,,	tariff.
,, ,,	200 piastres	,,	currency.
A Turkish sovereign ,,	87 piastres 30 paras	,,	tariff.

PASSPORTS

with Turkish *visa*, are absolutely necessary for visiting Turkish dominions ; and they are useful in order to procure admission to certain places of interest ; to obtain letters from the Poste Restante ; and to establish identity wherever required, THOS. COOK & SON will obtain passports with the necessary *visas* of foreign ambassadors or consuls, on receipt of the usual letter of identification, signed by any magistrate or justice of the peace, or by any minister of religion of whatever denomination, physician, surgeon, solicitor, banker, or notary, resident in the United Kingdom. The total cost, including *visa* of the Turkish Consul, is 8s. 6d.

DRESS.

It is always desirable in travelling to dispense with unnecessary luggage, at the same time it is necessary to be well supplied, especially if the journey is to be prolonged for months. For gentlemen, light tweed suits, and a flannel suit, with a suit of darker material for wearing on particular occasions ; this latter is of course not absolutely necessary, but some prefer when attending divine service, or making any specia_

visit, to wear garments of this kind. Woollen stockings and strong boots, flannel or cotton shirts ; slippers, and light shoes, a mackintosh suit, white umbrella lined with green, felt hats, or "helmets" with puggeries. Ladies are recommended to take a good woollen costume, not heavy ; one or two of light texture ; and a serviceable dark silk. Among the

MISCELLANEOUS ARTICLES

which it may be found advantageous to take, may be mentioned, leather drinking-cup, and a pocket filter, leather straps, small strong writing case, with writing materials, a ball of twine, a good serviceable pocket knife, green spectacles, if the eyes are at all weak; needles, thread, tape, buttons, and other similar articles which will suggest themselves to every traveller ; soap, a pocket compass, a blue or green veil, as a protection not only against the glare of the sun, but also the dust; a botanical case, or if this cannot be obtained, a tin canister, in which roots, etc., may be preserved. Magnesium wire or torches should be taken to supplement the lights provided at the dark tombs, temples, etc. Any special "hobby" that the traveller may have should be provided for before starting, such as sketching blocks, botanical presses ; provision should be made beforehand, if the traveller intends to prosecute geological or entymological researches, etc. A good field or opera-glass should be taken.

HEALTH, DIET, ETC.

DIARRHŒA may sometimes be guarded against by keeping the abdomen warm ; the usual remedies applied at home may be resorted to here; concentrated tincture of camphor, arrow-root, rice-water, etc., may be taken, while fruit, meat, and all fatty substances should be abstained from.

HEADACHE is generally the result of exposure to the glaring sun. A warm bath, if it can be obtained, and if not, then cold compresses, are the best remedies. It is always well in the

East to protect the neck and head with a good broad-brimmed hat and flowing puggerie, as sunstrokes are not uncommon.

OPHTHALMIA is exceedingly prevalent in Egypt and Palestine. Some consider that it is produced by the fine dust-sand wafted from the deserts, and the glare of the sun. It is more probable, however, that it is to be attributed to other causes, such as damp night air. The first remedy to apply is constant washing of the eyes with warm water ; if this is not successful, zinc lotion must be resorted to, or a solution of nitrate of silver.

All travellers will do well to take special precautions to avoid exposure to damp, or cold night air.

If any MEDICINES are taken, the traveller should select those to which he is accustomed. In addition, it may be well to call attention to the following :—

Quinine ; the best thing for intermittent fever.
Zinc Eye-wash.
Cockle's Pills.
Lamplough's Pyretic Saline.
Eno's Fruit Salt.
A roll of Sticking Plaister.
A bottle of Dr. Collis Browne's Chlorodyne.
A pot of Cold-cream.
Eau-de-Cologne,

and any speciality that the traveller may be in the habit of using, such as Bunter's Nervine, for tooth-ache, etc.

EUROPEAN PHYSICIANS may be met with in Jaffa, Jerusalem, Damascus, and Beyrout.

POSTAGE.

Syria and Egypt are included in the General Postal Union. The following list of the days on which Mails are made up is correct at the time of going to press, but as changes may occur, the Postal Guide should be consulted, or inquiry made of THOS. COOK & SON :—

For Egypt every Friday evening, *via* Brindisi.
" " " alternate Thursday evening, *via* Marseilles.
" " " Thursday morning by Austrian Packet.
" " " alternate Saturday evening by Italian Pckt.
For Syria (Jaffa, Jerusalem, etc.) the same as for Egypt.
For Smyrna daily, *via* Constantinople.
" " every Friday evening, *via* Brindisi.
" " alternate Thursday evening and Friday morning, *via* Marseilles. Postage to the above-named places, 2½d., not exceeding ½ ounce.

Letters by Brindisi to Alexandria take six days in transit, by Marseilles seven days.

There are daily mails from Alexandria to Cairo, Suez, Ismailia, and Port Said. Letters for Upper Egypt are forwarded daily.

For the Syrian Coast and Palestine. Letters are delivered in nine days, *via* Brindisi ; the French mails take from ten to twelve days.

To most of the above-named places letters can be registered at a charge of 2d.

Money Orders are issued on Egypt at the following rates—for £2, sixpence ; for £5, one shilling ; for £7, one shilling and sixpence ; for £10, two shillings.

BACKSHEESH.

Everywhere, from morning till night, the traveller will be tormented with applications for backsheesh, which has been called the alpha and omega of Eastern travel. It is the first word an infant is taught to lisp ; it will probably be the first Arabic word the traveller will hear on arriving in Palestine, and the last as he leaves it. The word simply means "a gift," but is applied generally to a gratuity or fee, and is expected no less by the naked children who swarm around the traveller when he arrives in a village, than by the enlightened officials of the Custom House, or other public institutions. If each traveller would make it a rule never to give backsheesh, except for some

positive service rendered, *worth the sum given*, he would confer a boon upon the people and upon future travellers. It should be remembered also that to most applicants a piastre or two represents an enormous sum of money.

CAMP LIFE.

When the camp arrangements are as they ought to be —and this is always guaranteed under the management of the dragomans engaged by Messrs. COOK & SON—camp-life is delightful. Friends make up little select parties of their own, and share the same tent or tents. Each tent is designed to accommodate two or three persons, and is well furnished—that is to say, it has an inner lining of chintz, which gives it a gay and bright appearance, and Turkey or Persian carpets are laid over the floor ; it is fitted up with neat iron bedsteads, with the cleanest of clean linen, and good comfortable beds ; round or against the tent-pole is a table, with washing-basin ; and on the pole are strapped pegs for holding clothes, etc.

In the centre of the encampment the Saloon is pitched—a spacious tent, constituting the *salle à manger* and drawing-room of the "travelling hotel."

Each tent bears a number or some distinctive sign, and the traveller's luggage is marked with a corresponding number or sign, so that every day, when he comes to the camping-place, he finds his tent pitched and all his belongings to hand.

The daily arrangements are generally as follows:—Early in the morning the dragoman's whistle is sounded to summons the camp-followers, and then two or three men go round to all the tents, beating a tattoo on a tray, ringing a bell, etc., to make noise enough to thoroughly rouse the heaviest sleeper. In half an hour dressing and packing must be finished, and in that time breakfast is ready, and the attendants are at work taking down tents, folding up beds and bedding, and getting ready for the start. However early the start may be made there is always a good breakfast ready, and plenty of time

allowed to do justice to it. The *menu* includes tea, coffee, and milk, with boiled eggs or omelette; then follows a course of hot chicken, or cutlets. After breakfast, every cup and plate is washed and packed in large cases. Everything needed for the journey has to be carried on mules—tents, poles, cords; stores for the four or five weeks' provisions; plate, glass, knives and forks, tent furniture, the cooks' stoves and fuel, the treasure chest—all has to be packed on the backs of mules, and carried over some of the most rugged and difficult roads in the world. The alacrity with which the work of packing and unpacking is done will astonish the traveller the first time he sees it, and will be a continual source of amusement day by day.

After breakfast the start for the day's journey is made; and, each day's programme having been announced the day before, travellers generally spend any leisure time in reading up the places they will visit. At some convenient and interesting spot, previously fixed upon, luncheon is served; this has been specially conveyed on mules, and consists of one dish of cold meat and one of poultry, sardines, eggs, bread and cheese, and two kinds of dessert.

An hour and a half to two hours is generally allowed for luncheon time, which can also include a "nap" if needed.

About six or seven in the evening the journeying for the day is over, and every day the traveller has the unexpected but extreme satisfaction of finding tents all pitched, and the cooks busy at work beside the glowing camp-fire. There is time to have a leisurely "wash-up," to unpack the portmanteau, and then the dinner-bell rings. The table of the saloon is generally gay with flowers gathered en route, and the general aspect of the social board is such as might be expected in the neighbourhood of the Italian Lakes, but not in the wilds of Syria. The bill of fare usually comprises soup, mutton, or lamb, chicken or turkey, a capital pudding, cheese, and dessert.

After dinner travellers amuse themselves according to the bent of their inclinations; the muleteers gather round the

camp-fire and smoke their narghilies; and about ten or eleven o'clock there is quiet in the camp for the night.

TRAVELLING ARRANGEMENTS OF MESSRS. THOS. COOK & SON.

The travelling coupons issued by THOS. COOK & SON are now so well known and universally used, that it is unnecessary to enter into particulars about them. Suffice it to say that they have been found to be advantageous to all European travellers, and in the East, where travelling is under greater difficulties in every respect, their system is indispensable to those who are unable to grapple with the obstacles presented by not being acquainted with Oriental languages, and with having to deal with dragomans and others, whose demands are invariably exorbitant.

In Palestine, more than anywhere else in the East, it is desirable, for the comfort and pleasure of a trip, that all arrangements respecting contracts with dragomans, tents, and equipments, backsheesh, Bedouin escorts for unsafe districts, charges for visiting mosques and sacred places, etc., should be undertaken on behalf of the traveller, and this Messrs. T. COOK and SON are prepared to do. They have made such arrangements in the East, that the most inexperienced travellers may avail themselves of them without fear of not being able to get on as well as in the beaten continental routes. They issue tickets for individuals, or for small or large parties, and every season they organize parties who travel under the personal superintendence of one of their experienced staff of conductors.

It will be only necessary here to indicate some of the arrangements which they have successfully carried out in past seasons, and will be improved as each fresh season ensues. Every year they publish a little book (price 6d.), giving details of their Personally-Conducted, and Independent Eastern Tours, and to this the traveller is referred, as the cost of a tour varies according to circumstances, and general arrangements are liable to variation.

Any person or persons contemplating a Tour to Palestine including Egypt and elsewhere or not, should make out a programme, or name the places they wish to visit, and Messrs. COOK & SON will send them, without delay, a quotation which will be as low as it is possible the journey can be accomplished for, and including all charges.

HOTEL COUPONS are issued not only for the countries passed through in reaching the East, but in the East also, and at such a rate as to ensure economy with every comfort.

It should be remembered that in Palestine and Syria the only good hotels are at Jaffa (p. 67), Jerusalem (p. 101), Rîha or Jericho (p. 232), Damascus (p. 332), and Beyrout (p. 367). While the following remarks apply more particularly to hotels to which the traveller may resort en route to the East, they are also applicable to hotels in the East for which special coupons are provided.

The advantages of taking Hotel Coupons may be briefly summed up as follows :—

I. Time, expense, annoyance in bartering, and ultimate dissatisfaction, are saved by going to a well-recommended Hotel.

II. It is a great drawback to pleasure to arrive in a Foreign town beset by porters and commissionaires and rabble, a perfect stranger, and without any definite idea where to go.

III. Letters from home, or telegrams, may be found upon arrival at the Hotel, thus saving trouble or expense in sending for them to the Post Office or Consulate.

IV. The charges are all fixed, thus obviating the chance of imposition, and the disagreeable task of having to drive a bargain at each stopping place.

V. The charges being fixed at the lowest sum to ensure good accommodation at one uniform rate, the tourist is enabled to count the cost of his tour before starting.

VI. Travellers with coupons, bespeaking accommodation by letter or telegraph, are always provided for even in the busiest seasons if they inform the hotel-keeper that they have coupons.

A LIST OF EUROPEAN AND EASTERN HOTELS at which these coupons are available, will be found at the end of this book.

ROUTES FROM LONDON TO THE EAST.

In connection with Eastern Tours the routes from London may be classified under two heads, as follows :—

(1) ROUTES FOR INDEPENDENT TOURS.

Individuals in small or large parties, can be provided for by any route they choose to select, either from London, Paris, Brussels, Berlin, Switzerland, the south of France or Italy. Travellers from any point can have tickets to travel when they please and how they please, with hotel coupons for days, weeks or months.

Taking London as the starting point for the East, the following, amongst other routes, can be provided for :—

London to Paris, *via* Dover and Calais, or by Dieppe; London to Brussels, by Calais, Ostend, Antwerp or Flushing.

Paris to Italy by Macon and Mont Cenis, Lucerne and St. Gothard, or by Marseilles, Cannes, Nice, Mentone, and Genoa.

Paris to Italy by Geneva or Basle, through Switzerland and by any Alpine road.

London to Italy, *via* Calais, Laon and St. Gothard.

London or Paris to Brussels, Cologne and up the Rhine to Heidelberg, Strassburg, Basle, and over the Splügen or St. Gothard to Milan, or from the Rhine to Munich, and over the Brenner to Verona and through Italy.

Italy may be traversed in going out or in returning, and travellers may tarry as long as they like in any Italian city.

All steamers from France or Italy are available. From Marseilles the Messageries Maritimes. From Genoa, Leghorn, or Naples the Rubattino steamers to either Alexandria or Port Said. From Venice or Brindisi the mail steamers of the Peninsular and Oriental line run fortnightly to Alexandria, which line is also available from London to Port Said, calling at Malta and

Brindisi ; also the Orient line from London, calling at Naples. From Venice, Trieste, and Brindisi, the Austrian Lloyds, which encompass the circle of the Levant, and the steamers of which line are most practicable for Palestine tours. All Messrs. COOK & SON'S personally-conducted parties for long tours go by that line.

On the Syrian Coast, a choice of Austrian, French, Russian or Egyptian steamers is offered. Thus the entire steamboat accommodations of Italy, France, and the Levant are offered for selection, and tickets can also be issued to go through Algiers, Sicily and other islands of the Mediterranean, in connection with Palestine, Egypt, the Nile and the Desert.

(2) ROUTES OF PERSONALLY-CONDUCTED TOURS.

FOR LONG TOURS the usual course is to cross the English Channel by either the Calais route (the shortest sea passage), or by Dieppe (the shortest distance to Paris). From Paris direct to Turin by the Mont Cenis Tunnel, and from Turin by Bologna and Ancona to Brindisi ; thence by steamer to Alexandria ; after visiting Lower Egypt or going up the Nile, cross the Land of Goshen to Ismailia, and there take steamer on Suez Canal for Port Said ; from Port Said sail to Jaffa and land there ; make the tour of the country, as shown in the Itineraries (pp. 16—28), and re-embark on steamer at Beyrout for Constantinople ; thence to Athens, and complete the tour of the Mediterranean and Adriatic by landing at Trieste ; returning through Italy by Venice, Milan and Turin, and back to Paris and London.

Whilst this is the general course of the conductors, many modifications, extensions or abridgments may be made to suit the convenience of the travellers, who may go through Italy and meet the conductor at Brindisi, or may go round by Nice, Mentone, etc., and meet the party at any practicable point. The route from Palestine may be varied by going direct from Smyrna to Athens, then to Constantinople and up the Danube to Vienna, or from Trieste ; any who choose can go direct to Vienna.

From other parts of Northern Italy the Alps can be crossed, so as to return by Bavaria or Switzerland and the Rhine, or other deviations from the beaten track can be provided for if desired.

The ROUTE FOR SHORT TOURS to Lower Egypt and two or three weeks in Palestine, is usually from London to Turin, as described above, then to Genoa and take steamer there for Alexandria, calling at Leghorn, Naples and Messina. Proceed through Lower Egypt to Ismailia and Port Said, and thence to Jaffa. Return from Jaffa, or Caifa, to Alexandria, and then to Naples, and by railway to Rome, Florence, Bologna, Turin, or round by Venice and Milan to Turin en route for Paris. This is the cheapest and most popular route to Palestine, but it can be modified, extended, or abridged in many ways. It can be reversed through Italy, and other lines of steamers can be taken from French or Italian ports. In all cases of personally-conducted tours it is necessary to define the route the conductor will take, and those who keep with him will fare the best, as all baggage, omnibus and other incidental charges are paid by him; but if any leave him it is not possible to control these expenses, and the travellers must then take their own course and pay the extras. Tickets can be provided for travelling by any line of railway or steamboat.

ROUTES FROM AMERICA TO THE EAST.

All the very best routes are under the arrangement of Messrs. T. COOK & SON. There is not a line of steamships crossing the Atlantic by which they cannot secure passages. The managers of the best lines are their firmest friends, and from both Liverpool and Glasgow they have connection with the best railroad service of the United Kingdom. They can offer to American travellers Pullman cars by day or night, or the best class of select compartment-carriages.

If Americans wish to go to the East by the Western Route, tickets can be issued either by San Francisco, Japan, China and

India to Egypt, or by the route of New Zealand, Australia, Ceylon and India.

Tickets to return to America by the south course of the Atlantic, from Gibraltar direct to New York, without returning through Europe, can be issued; or arrangements made for visiting Scandinavia either before or after the Palestine tour. Arrangements can also be made for visiting Spain and Portugal.

NILE TOURS TO THE FIRST AND SECOND CATARACTS.

For many years the agency for Nile Tours was entrusted to Messrs. THOS. COOK & SON by the Khedive Administration, but since the Government Steamers have become obsolete and useless, Messrs. THOS. COOK & SON have acquired their own fleet. They are the sole owners of the only steamers and dahabeahs expressly built for First Class Passenger Service on the Nile, and are the only Firm in a position to provide regular and frequent passages between Cairo and the First or Second Cataract. Their First Class steamers are large, comfortable, and powerful, the spacious cabins and saloons being fitted and furnished with all the modern appliances, and with every attention to detail in the various departments that long experience can suggest. The Cuisine, the Provisions, the Servants, and the Dragomans are under the immediate control of THOS. COOK & SON, and to ensure a constant supply of fresh provisions at every stage of the voyage, the largest steamers are fitted with refrigerating rooms, while at Assiout and at Luxor, farms have been secured for the purpose of fattening bullocks, sheep and poultry, and of growing vegetables.

The Passenger Service of each season begins at Cairo about the middle of November, and continues until about the middle of March. Nile voyages may precede or follow Tours to Palestine (p. 1) as most convenient to those who wish to embrace

both routes in one Tour. The voyage to the First Cataract and back occupies twenty days; and seven days more are allowed for the Second Cataract.

Full information respecting the various Services, rates of passage by steamer, charges for dahabeahs, and for residence at the Luxor Hotels can be obtained at any of THOS. COOK & SON'S Offices all over the world.

TRIPS TO THE PYRAMIDS

constitute a feature of all Tours to Egypt. Personally-Conducted Tours always include a full week in Lower Egypt, with special arrangements for carriage trip to the Pyramids of Ghizeh.

TOUR TO THE GREAT DESERT AND PALESTINE.

The general route is from Egypt to Sinai, Petra, Mount Hor, and Palestine.

Forty days are required for the journey from Cairo to Sinai, Petra, and by Mount Hor, to Hebron and Jerusalem. Without attempting to mark out the various routes that may be taken, or to define exact itineraries, it may be said generally and briefly that all necessary camp equipments for Tours through the Desert can be supplied; and in every engagement of this kind none but the most trustworthy dragomans will be employed, who will do justice to the travellers as well as to the firm of Messrs. COOK & SON. A graduated scale of charges according to the number included in party is adopted, and engagements can be made for Desert travelling at nearly as cheap a rate as for Palestine. But the details and conditions of such tours are best settled by private negotiation (p. 10).

For full particulars as to Tours in Egypt, with Itineraries of the Nile Journey to the First and Second Cataracts, see Introductory Chapter to *Cook's Tourists' Handbook for Egypt, the Nile, and the Desert.*

PALESTINE ITINERARIES.

The following Itineraries commence with the shortest of Messrs. T. COOK & SON'S Tours, and extend to the longest, embracing the Desert and the Country east of the Jordan.

FIRST ITINERARY.

FOR A TEN DAYS' TOUR IN JUDEA.

Land at Jaffa, and after stopping a day there, go by carriages or riding horses to Jerusalem, crossing the Plains of Sharon by Yâsur, Beit-Dejan, to Ramleh, Valley of Ajalon, Kirjath-Jearim, Kolonieh (the traditional Emmaus), 10 hours to Jerusalem by carriage in one day; 12 hours on horseback in two days. Carriages will be provided at COOK'S Office, Jaffa, for those who require them. Jerusalem to Mar Saba, seven hours' riding by Rachel's Tomb, Solomon's Pools, Bethlehem, Shepherds' Field, and over the hills of the Wilderness of Judea; encamp in the Kedron Valley, near by the convent of Mar Saba. *Second day* from Jerusalem, ride over the hills of Judea to the Plain of the Dead Sea, tarry there about an hour, giving time to bathe, and then ride to the Jordan, lunch on its banks, bathe in its stream, and then ride across the plain to the site of Jericho and encamp near the Fountain of Elisha at foot of the Mountain of Temptation, eight hours in the saddle. On the *third day* travel back to Jerusalem, ascending the hilly road by the brook Cherith, Enshemesh, Bethany, Mount of Olives, and by the site of Gethsemane, and across the Valley of Jehoshaphat to Jerusalem. The stay at Jerusalem can be regulated by the time of sailing from Jaffa. The tour may occupy from 10 to 14 days. The return journey to Jaffa may be either by the direct road *via* Kirjath-Jearim and Ramleh, or by Mizpeh (Neby Samwîl), Upper and Lower Beth-Horon, Gimzo, Lydda and direct over Plains of Sharon, or round by Ramleh, to Jaffa. The Beth-Horon road will occupy two days of moderate travel. The direct journey can be made in a day, either by carriages or by tolerably

good riders on horseback. The descent of nearly 3000 feet from Jerusalem to the sea is favourable to the rider in that direction, whether by carriage or in the saddle. At Jaffa the returning traveller is subject to the caprice of winds, waves and irregular steamboat sailings, which frequently render embarkation a matter of great uncertainty. Nevertheless it is necessary to be there at the time appointed for sailing, and if the steamer is seen to go past in the distance, wait patiently for the next.

SECOND ITINERARY.

COMBINING THE LAND OF JUDEA WITH PHILISTIA.

Jaffa to Jerusalem, by carriage or riding horse, as shown in the First Itinerary. Make the stay at Jerusalem to correspond with the time required for the following seven days' trip.

1ST DAY.—Jerusalem to Jericho, by the Mount of Olives, Bethany and down the hilly road by the brook Cherith to the Plain of Jericho, a ride of about six hours. Encamp near the Fountain of Elisha.

2ND DAY.—Ride across the plain, about 4 miles to the Jordan, and from thence to the Dead Sea. After lunch proceed across the plain and through zig-zag mountain passes to Mar Saba. After viewing the Convent, encamp for the night in a valley of the Kedron. Day's ride about eight hours.

3RD DAY.—Proceed from the camping ground to Bethlehem, crossing the Field of the Shepherds. Several hours may be spent in examining the church, grottoes, and other places of interest in Bethlehem, after which proceed to Solomon's Pools by way of Rachel's Tomb, and encamp near the upper pool. This is not a heavy day, the ride being but about six hours.

4TH DAY.—From Solomon's Pools to Hebron, by the course of the ancient royal road and through the valley of Eshcol, passing near to Abraham's Oak. Encamp at Hebron, and see there all that may be seen of the Cave of Machpelah. The ride is from four to five hours.

5TH DAY.—From Hebron to Beit Jibrîn, passing at a short distance from the Caves of Eluetheropolis, which may be

partially visited in the day, the ride being not more than about six hours to the camping ground.

6TH DAY.—Pass through the famed Vale of Elah, where the Philistines, with Goliath, defied the armies of Israel, and where David gained his signal victory over the giant. Proceed by Bethshemesh to Gath and encamp there ; a moderate day's ride of six to seven hours.

7TH DAY.—Complete the tour from Gath to Jaffa, a journey of six to seven hours ; stay at the "Jerusalem Hotel," delightfully situated on the eminence overlooking the orange groves and the sea, till the arrival of steamer.

THIRD ITINERARY.

COMPRISING A GREATER EXTENT OF PHILISTIA WITH THE LAND OF JUDEA.

This is a tour of about ten days, by carriage or riding horse, from Jaffa to Jerusalem ; camping arrangements from Jerusalem to Jericho, the Jordan, Dead Sea, Mar Saba, Bethlehem, Solomon's Pools, Hebron, etc., to Beit Jibrîn, same as described in the Second Itinerary, requiring to that point six days, and from thence taking the following course:

7TH DAY.—Beit Jibrîn to Gaza, passing 'Ain Lachish and Eglon. Encamp at Gaza, and if possible spend Sunday there. Gaza is a considerable city, with schools and other Christian agencies in operation.

8TH DAY.—Of actual travel, take the course by Migdol, Gad and Ashdod to Askelon, where the camp must rest for the night.

9TH DAY.—Completing the tour by Ekron to Jaffa, passing en route the Jews' model farm and colony. This tour will occupy about fifteen days, giving four or five days to Jerusalem.

These Itineraries, Nos. 2 and 3, had better not be attempted in wet weather, as the low lying lands of Philistia are frequently rendered impassable by storms and floods.

FOURTH ITINERARY.

First of the Tours going North of Jerusalem.

1st Day.—Jaffa to Jerusalem by carriage or riding horse, as in the three previous tours. The stay at Jerusalem to be governed by the sailing of steamers, and the six days required for travelling after leaving the holy city.

2nd Travelling Day.—Jerusalem to Mar Saba, by way of Rachel's Tomb, Solomon's Pools, Bethlehem, the Shepherds' Field, and over the hills of the wilderness of Judea. Encamp in the Kedron Valley, near Mar Saba Convent.

3rd Day.—Over the hills and through winding valleys and deep ravines to the Dead Sea; bathe in its waters, and then resume the journey to the banks of the Jordan. Lunch there; bathe, with careful avoidance of its dangerous current; afterwards ride to Jericho, where the camp will be pitched for the night. About seven hours in the saddle.

4th Day.—Proceed over the hills by a rough way to Bethel; cross the frontier line which divides Judea and Samaria, and ride forward through one of the best cultivated districts of Palestine to the valley of the Robber's Fountain. Encamp in the valley or on the high land of Sinjîl. A day's ride of about eight hours.

5th Day.—Pass over the valley and gentle slopes of Shiloh, and from thence to the great and fruitful plain of Beulah; visit Jacob's Well, and the Tomb of Joseph, and then ride through the interesting valley, on the sides of which rise the mountain ranges of Ebal and Gerizim. Encamp at Nâbulus, the ancient Shechem, the home of all that remains of the sect of the Samaritans, where old copies of the Pentateuch are sacredly kept in a poor little building occupied as their "temple." The ride of the day about eight hours.

6th and 7th Days.—Travel from Nâbulus to Jaffa, the camp stopping for one night by the way. The ride of the two days must occupy fourteen or fifteen hours. The road between Nâbulus and Jaffa has been "improved" after the Turkish

fashion, but is not yet available for carriages of the ordinary description.

FIFTH ITINERARY.

INCLUDING ALL OF THE FOURTH, AND EXTENDING TO THE SEA OF GALILEE, NAZARETH AND CARMEL.

For five days the programme is identical with the Fourth Itinerary, and then the northerly course to Samaria and other places, commences as shown below:

6TH TRAVELLING DAY.—Leave Nâbulus by well-watered and well-cultivated grounds and orchards in the direction of Samaria. The site of the Ivory Palace of Ahab; interesting ruins of a Crusader's Temple, associated with legends of the tombs of John the Baptist, Elizabeth and others will be seen here. Beautiful slopes on the northern side of the hill, and a rich plain with broken granite columns lying about in all directions. Pass near to the village of Dothan, where Joseph was sold to the Ishmaelitish merchants, and halt for the night at Jenîn, after a ride of about eight hours.

7TH DAY.—Leaving Jenîn, enter on the great Plain of Esdraelon, pass by Jezreel, the Fountain of Gideon, Shunem and other interesting localities, to the foot of Mount Tabor, and encamp there, at a short distance from Nain and Endor. A day's ride of about seven hours.

8TH DAY.—Travel from Mount Tabor to Tiberias, and halt for the night on the shore of the Sea of Galilee, where a day or more may be spent at the discretion of the travellers. The journey from Tabor to Tiberias need not exceed about five hours.

9TH DAY OF TRAVEL.—Ascend from the shores of the lake, by the Mount of Beatitudes, to Kefr Kenna, or Cana of Galilee, to Nazareth, a journey of about six hours. Contrive, if possible, to spend Sunday here. A beautiful edifice has been erected for Protestant worship.

10TH DAY.—Travel from Nazareth to Carmel, crossing the

river Kishon, and passing near to the place of sacrifice. Haifa, at foot of Mount Carmel, is being rapidly brought under cultivation by a colony of Germans who have built a hotel and a number of cottages. Here a day or two may be pleasantly spent if the travelling and steamer arrangements are carefully calculated. The Austrian Lloyds steamers call at Haifa on their passage both ways between Alexandria and Beyrout; but the tour should be arranged to harmonize with the steamboat service, which is only fortnightly both ways.

SIXTH ITINERARY.

EMBRACING ALL OF THE FIFTH AS FAR AS HAIFA, AND INCLUDING THE COAST ROUTE BY TYRE AND SIDON TO BEYROUT.

After the ten days of travel described in the Fifth Itinerary, the Sixth may be accomplished by four additional days as shown below:

11TH DAY.—Travel from Haifa to Acre and encamp there near the ancient fortress—not a heavy day if the weather is favourable. Five or six hours in the saddle.

12TH DAY.—Ascend the Ladder of Tyre—a rough and difficult way, greatly improved—to the city of Tyre. Ancient fountains, the reputed tomb of Hiram, King of Tyre, and submerged ruins engage the attention of travellers here, where the camp will be stationed for a night, after a ride of perhaps six to seven hours.

13TH DAY.—Travel by Sarepta to Sidon, another moderate riding day of six or seven hours, to the camping ground at Sidon, the city so frequently associated in sacred history with Tyre.

14TH DAY.—From Sidon to Beyrout is a coast journey of seven to eight hours, and this day completes our Sixth Itinerary. Beyrout is a delightful place to rest after a journey through Palestine, and there is more certainty of embarking than at Jaffa.

SEVENTH ITINERARY.

The Beaten Track of a Thirty Days' Tour in Palestine.

In the late autumn it is better to travel from north to south, thus going with the season. In the spring the contrary way is preferable, as the route by Lebanon and Mount Hermon is frequently snowed up in the early part of the year.

Seven travelling days are shown in the Fifth Itinerary to Jenîn, and from that point travel on the

8th Day.—To Nazareth, crossing the Plain of Esdraelon by Jezreel, Gideon's Fountain, Shunem, leaving to the right, Nain, Endor, Mount Tabor, etc., and going by Shunem, across the plain to the foot of the Galilean Hills, the ascent of which to Nazareth requires great care, it being very precipitous, and moderate riders must not expect to accomplish the journey from Jenîn to Nazareth in less than seven to eight hours. Again we advise the spending of Sunday at this place of sacred memories.

9th Day.—The journey from Nazareth to the Sea of Galilee, by Kefr Kenna, or Cana, occupies about six hours in the saddle, or more if the camp is stationed at the head of the lake. If possible two days should be appropriated to this locality, so rich as it is in historical reminiscences, in addition to its pleasant natural attractions.

10th Day.—Two ways present themselves from the head of the lake—the site of the ancient Chorazin and Capernaum, to Bâniâs—Cæsarea Philippi. The way by the waters of Merom occupies two days, and that by Safed and Kedesh-Naphtali takes three days. The latter is the more interesting, and is free from the swamps and damp of the lower road. The choice of these two ways is generally left to the travellers who may be guided by the state of the weather and the time at their disposal. Assuming that the high road is preferred, three days will be consumed between the Sea of Galilee and Bâniâs, and to that section of the Itinerary we allot the

11th, 12th, and 13th Days of travel, arriving at Bâniâs on

the 13th day of actual travel (not including the time spent at Jerusalem and the Sunday at Nazareth), to attain which the start from Jerusalem should be not later than Wednesday morning.

14TH DAY.—Starting from Bâniâs there is a sharp rise up the slopes of Hermon until an elevation of about 5000 feet from the sea level is reached. It is a rough way at best, and in stormy weather the most disagreeable part of the journey, often blocked with snow and then difficult to discern the outlines of the track. Eight hours of uninterrupted travel bring the riders to Kefr Hauwar, a camping ground still too elevated and exposed to the rude blasts from Hermon to be very agreeable. It is always pleasant to get safely on the way to the great plain on which Damascus is located, and the

15TH DAY is generally a pleasant ride of about six hours to Damascus, where a Sunday and about a couple more days are required to get a good view of the peculiarities of the city.

16TH, 17TH and 18TH DAYS are spent in traversing the heights and depths of the Anti-Lebanon, following for a day or more the course of the Barada (the Abana of Scripture), which is crossed and recrossed at several points. The ride altogether is very fine in good weather, and the day's work not very heavy. The traveller generally gets into Ba'albek a little after mid-day on the third day from Damascus, and a long afternoon and evening, and pleasant early morning are consumed amid the ruins of the famed group of ruined temples, which still present features of great beauty and strength.

19TH DAY.—A comparatively easy ride of about eight hours down the fertile valley of the Lebanon brings the traveller to a convenient camping ground adjacent to the diligence road from Beyrout to Damascus. It is interesting to deviate a little from the beaten track, and pass through the Christian village of Zahleh, where the good effects of Christian education are seen in the marked decorum of an apparently thriving population.

20TH DAY.—The journey to Beyrout is continued over an excellent coach road rising to an elevation of 5000 feet, and then

descending by winding slopes, with magnificent scenery on either hand, to Beyrout, the best built and most prosperous city in Syria.

From Beyrout, the usual course is to take steamer along the coast to Cyprus, Rhodes, Smyrna and Constantinople. From thence to Syra and Athens, and back to Italy or Austria (p. 12).

EIGHTH ITINERARY.

COMBINING ALL THAT IS INCLUDED IN THE SEVENTH, WITH THE ADDITION OF THE COAST ROUTE BY SIDON, TYRE, AND CARMEL TO JAFFA.

Forty days are required to do justice to this extended tour, which should commence at Beyrout, and be taken in the following course to Jaffa, from which point the whole of the Seventh Itinerary may be taken, as given above :

1ST DAY.—Start with the Camp from Beyrout, cross a sandy plain and get to the coast as soon as practicable, continuing near the sea to Sidon. Seven to eight hours will be required for this section.

2ND DAY.—Pass on to Tyre, and stop there a night. Six or seven hours in the saddle.

3RD DAY.—Descend the Tyrian Ladder to the Valley of the Kishon, halting for a night at Acre. A day's ride of about six hours.

4TH DAY.—Pursue the course from Acre to the foot of Mount Carmel, and encamp there. It will be interesting to visit the Monastery, and get the commanding view which its position affords of the great sea and the Carmel range, which are full of interesting Scripture memories.

5TH AND 6TH DAYS should suffice for the journey by the coast, past Cæsarea, the seat of Roman power and magnificence, and the scene of various events and incidents recorded in the Acts of the Apostles. There is not much left to indicate the magnificence of the Palace that existed here.

As shown above, having arrived at Jaffa, the route already described may be taken just as it stands in the Seventh

Itinerary, or deviations may be made at discretion. Either way by Kirjath-Jearim, or Beth-Horon, may be taken to Jerusalem, or it would be practicable to go southward to Philistia, reversing one or other of the Itineraries, already given, round by Gaza, or Gath to Hebron, and thence to Jerusalem. In forty days this might be accomplished.

The foregoing eight Itineraries cover the chief districts of interest West of the Jordan and in the Lebanon. We now propose to cross the Jordan, and show a couple of practicable routes in the Land of Moab, and one in the Hauran to the East of Damascus.

NINTH ITINERARY.

First Tour to Moab

Jaffa to Jerusalem, as already described, by carriage or saddle horses in one or two days. Allowing two days for the journey, begin on the

3rd Day.—And take trip, already described, by Solomon's Pools and Bethlehem to Mar Saba.

4th Day.—From Mar Saba to the Dead Sea and the Jordan, encamping on the bank of the river after a journey of about seven hours.

5th Day.—From the Jordan, crossing the river above its outlet into the Dead Sea, and making the journey of about seven hours to Heshbon.

6th Day.—To Mount Nebo and back, the camp remaining at Heshbon.

7th Day.—From Heshbon to Rabbath Ammon, *via* Elealeh, a seven hours' journey.

8th and 9th Days.—From Rabbath Ammon to Jerash (Gerasa) by the course of the River Jabbok. This journey will require two days of about seven hours each, the camp to be fixed where most convenient for water.

10th Day.—A rather long ride of eight and a-half hours from Jerash to Es Salt (or Ramath Gilead).

11th Day.—Es Salt to Jericho, nine hours.

12TH DAY.—Jericho to Jerusalem by the road already described (p. 16). Deducting the two days allowed for the journey from Jaffa to Jerusalem, this tour to Moab will be accomplished in ten days of actual travel, taking the circuitous route from Jerusalem to Mar Saba and the Dead Sea. A longer route is given in the

TENTH ITINERARY.

A More Extended Tour East of the Jordan.

Taking the course described in the Ninth Itinerary as far as Jerash, would require eight days of travel from Jaffa, or six days from Jerusalem, from which point we will take our calculations, and begin on the

7TH DAY.—From Jerash to Wády Yâbis (Jabesh Gilead), *via* Sûf, a journey of seven hours.

8TH DAY.—From Wády Yâbis to Um Keis (Gadara), *via* Pella, seven hours.

9TH DAY.—From Um Keis to Bethsaida of the Desert, *via* El Husn (Gamala), seven hours.

10TH DAY.—From Bethsaida of the Desert to Tiberias, *via* the Jordan, Chorazin, Bethsaida of Galilee, Capernaum, and Plain of Genessaret, seven and a-half hours.

11TH DAY.—From Tiberias to Safed, by the Mount of Beatitudes, Beth-Arbel and Wády Hammân (Valley of the Pigeons), eight hours.

12TH DAY.—From Safed to Mês-el-Jebel, *via* Hazor and Kadesh-Naphtali, seven and a-half hours.

13TH DAY.—From Mês-el-Jebel to Bâniâs (Cæsarea Philippi), *via* Beth-Rehob and Dan, about six hours.

From Bâniâs to Damascus, the route has been already described in a journey of two days, halting for a night at Kefr Hauwar (p. 23). Three days more from Damascus to Ba'albek; and two days from Ba'albek to Beyrout. The foregoing is a tour of twenty days of actual travel from Jerusalem, but with necessary stoppages such a tour ought to have forty days allotted to it, though with hard work it might be got over in thirty days.

These tours to the East of the Jordan would require the special protection of the local sheikhs, and would involve costs for this protection varying in amount in proportion to the numbers of the parties. This would have to be arranged by special contract at the time, as no fixed charges can be satisfactorily arranged (p. 10).

ELEVENTH ITINERARY.

TOUR FROM DAMASCUS TO THE HAURAN.

Taking Damascus as the starting point of this extension to the Hauran, we will simply show the number of days required from that city, instead of repeating any of the routes leading to Damascus.

1ST DAY.—From Damascus to Burâk in eight hours' ride *via* Nejha and the river Awaj.

2ND DAY.—From Burâk to Dâma *via* El Musmeih (Phaeno), Sh'aâra and Semah, seven and a-half hours.

3RD DAY.—From Dâma to Um ez Zeitûn *via* Deir el Dâma (ascend Tell 'Amârah to view the land of Bashan), eight hours' ride.

4TH DAY.—From Um ez Zeitûn to Shuhba *via* Bathanyeh (Bátanœa) and Shûka (Saccœa), seven and a-half hours.

5TH DAY.—From Shuhba to Hebrân *via* Suleim, Kunawât (Kenath) and Suweideh, seven hours.

6TH DAY.—From Hebrân to Sâleh *via* El Kufr and Sehweh, eight hours.

7TH DAY.—From Sâleh to Busrah *via* 'Ormân (Philippopolis) and Sulkhad (Salcah), eight hours.

8TH DAY.—From Busrah to Der'â by Ghusam and Adraha, seven and a-half hours.

9TH DAY.—From Der'â to Mujeidel *via* Mezarîb and Edhr'a (Edrei), seven hours.

10TH DAY.—From Mujeidel to Kesweh *via* Es Sunamein (Ære) and Denûn, seven hours.

11TH DAY.—From Kesweh to Damascus *via* Ashrafîjeh and El Kâdem, six hours.

To make this tour, a fortnight would have to be added to a Palestine tour which would include Damascus.

Tours to Palmyra

can be made from Damascus in twelve days for the double journey. But Palmyra is under the power of rapacious sheikhs, and great care has to be observed in arranging for a tour to that city of grand ruins.



Palestine and Syria.

GEOGRAPHICAL FEATURES.

SYRIA is that mountainous province of the Turkish Empire lying to the east of the Mediterranean Sea and including Palestine or the Holy Land.

The name Palestine (Heb. Pelesheth) to the ancient Hebrews only meant Philistia, and it was from their early acquaintance with this part of the country that the Greeks gave its designation to the whole land. At various epochs, the country has been called by various names.

The Land of **Palestine**, as in Joel iii. 4, Exod. xv. 14, Isa. xiv. 29, 31, always in the Bible means Philistia.

Canaan is the oldest name of the country, and owes its origin to the son of Ham, whose descendants settled in the land (Gen. ix. 18, x. 15—19).

The **Land of Promise**, used once in the New Testament, is a term which has become familiarized by writers on prophecy, etc.

The **Land of Jehovah** (Hosea ix. 3).

The **Land of Israel** first occurs in 1 Sam. xiii. 19, and is most frequently used by Ezekiel.

Judæa, or **Judah**, originally meant the territory of Judah. After Solomon's death it meant the southern kingdom. When the northern kingdom went into captivity and did not return, Judæa became equivalent to the Jewish Nation, *i.e.*, all Palestine. The Romans applied the term only to the southern province.

The Holy Land is now perhaps the most familiar name of this country. It occurs in Zechariah: "The Lord shall inherit Judah his portion in the holy land" (ii. 12). It was a favourite term with the Jewish Rabbis, and almost superseded all other names of the country, when, during the Crusades, all Europe was fevered with excitement about the sites of Sacred History.

The Holy Land, or Palestine, is bounded on the north by the mountains of Lebanon, east and south by the Deserts which separate it from Arabia and Egypt, and west by the Mediterranean. Its length is about two hundred miles, its average breadth about sixty miles: its area twelve thousand square miles. The estimated population of Syria is 2,740,000.

Whilst occupying a very central position, Palestine is thus a remarkably isolated country. The only direct communication with what the Rabbis called "the land out of Israel," was with Syria to the north, and this only by the narrow pass of the Valley of Coele Syria. The deserts, the mountains, and the sea were "the natural fortifications of that vineyard which was 'hedged round about' with tower and trench, sea and desert, against the 'boars of the wood' and the 'beasts of the field.'"

The face of the country has peculiar yet simple features. Four plainly-marked belts run from north to south; the Maritime Plain along the sea-coast; a central belt of mountains; a broad valley through which flows the Jordan; and, lastly, a belt of table-land east of the last-mentioned river.

The Maritime Plain scarcely exists north of the Ladder of Tyre (p. 417), or at least is only represented by a narrow slip about two miles wide, on which, however, once flourished the great cities of Phœnicia. South of the Ladder of Tyre the true boundary between Phœnicia and Palestine, the Maritime Plain fairly commences. Cornfields and pasture lands

stretch inland for miles from the low sandy coast. Acre (p.414) stands on the shore, and the Belus and the Kishon flow across the plain to the sea. Beyond the Kishon the plain is broken by the bold ridge of Mount Carmel approaching very near to the sea, but allowing a good road round its base. The portion of the plain traversed by the Kishon is the Plain of Esdraelon, the great battle-field of Jewish History.

South of Carmel the great plain opens out and stretches away to Gaza. As far as Jaffa it is the Plain of Sharon, south of that town it is Philistia. A broad belt of sand forms the border of this plain along the shore. This sand is year by year advancing on the cultivated land, and nothing seems able to stay its progress. In some places the sand has raised hills two hundred feet in height, and at Gaza the belt is four miles in width. The plain is mostly bleak and uncultivated, except the rich orchards and groves round Jaffa and a few other places, and the abundant corn-fields in a portion of Philistia. Innumerable Wádies, or beds of mountain torrents, cross the plain, which varies in width from about eight miles at Cæsarea to twelve at Jaffa and twenty at Gaza.

The central range of mountains running from Lebanon southward through Palestine, is intersected in the middle by the Plain of Esdraelon. The northern portion of this range consists of the Hills of Galilee. The ridges of Gilboa and Little Hermon traverse the Esdraelon plain, which is also overlooked by Mount Tabor (1800 feet).

South of the Plain of Esdraelon stretches an unbroken tract of mountains, about thirty miles in breadth, and rising in height towards the south, till near Hebron it attains an elevation of three thousand feet above the sea. The northern part of this region comprised Samaria and Southern Judæa. The principal mountains of Samaria are Ebal and Gerizim, rising to the height respectively of 2700 and

2600 feet. In Judæa the hills are mostly moderate elevations of barren rock, though their general height above the sea is from two thousand to three thousand feet. On the east side they descend abruptly to the great valley of the Jordan, their general slope being furrowed by steep and narrow gorges, forming the beds of winter torrents. The precipitous descent from Jerusalem to Jericho (p. 236) is notorious for its difficulty and danger, and may be cited as an example of the lateral valleys descending towards the west bank of the Jordan. On the western side, the Judæan hills slope more gently and gradually, but the passes are mostly difficult. Thus the central heights of Palestine are a series of strong natural fastnesses. Armies, both in ancient and modern times, have often traversed the coast from Egypt to Phœnicia without disturbing the inhabitants of the hill country.

"But by far the most remarkable feature of Palestine," says the Rev. J. S. Porter in Dr. Kitto's *Cyclopædia of Biblical Literature*, "is the Jordan Valley, which runs through the land from north to south straight as an arrow. There is nothing like it in the world. It is a rent or chasm in the earth's crust, being everywhere below the level of the ocean. This deep valley produces a marked effect upon the ridges which border it. Their sides towards the valley are far more abrupt than elsewhere in Palestine; the ravines that descend from them are deeper and wider; and towards the south, along the shores of the Dead Sea, there is a look of rugged grandeur and desolation such as is seldom met with. The valley is of nearly uniform breadth, about ten miles from brow to brow, expanding slightly at Tiberias and the Dead Sea, as if greater breadth had made some enlargement of the lateral boundaries necessary. This valley forms a very striking feature on every map of Palestine."

The Jordan, which flows along the valley is described as the only important river of Palestine. Its sources are mainly on the southern and western slopes of Mount Hermon. Its various feeders unite and form Lake Merom, now Lake Hûleh, from which the river flows for a short distance, turbid and sluggish. After depositing its mud on a rocky bed, it rushes through a narrow valley of volcanic origin, and reaches the Lake of Gennesaret, thirteen miles from Merom. The level of the Lake of Gennesaret or Tiberias, or Sea of Galilee, is between six hundred and seven hundred feet lower than that of the Mediterranean. Leaving the lake at its southern extremity, the Jordan next passes along a valley of varying width; the river descends twenty-seven rapids, and in consequence of its constant winding, traverses two hundred miles in a course of sixty miles in direct length. It finally enters the Dead Sea at a level of about thirteen hundred feet below that of the Mediterranean. The other rivers of Palestine are mostly mountain torrents, only flowing for a part of the year. The Kishon is only in constant flow for the last seven miles of its course.

East of the Jordan lies the belt of table-land which bounds the eastern prospect from any point in Judæa, Samaria, or Galilee. Its elevation above the level of the Jordan is from three thousand to four thousand feet. This is the district anciently known as Gilead, with Bashan to the north, and Moab to the south. It was called by the Romans the province of Perea.

To the north of Palestine are two great mountain chains, Libanus and Anti-Libanus, usually comprehended by the Jews under the one name of Lebanon. Between these mountains lies the valley of Coele-Syria, where stand the ruins of Ba'albek, and the ancient Palmyra. Here flow the Orontes

and the Litâny. The Orontes passes by Antioch into the Mediterranean, near Seleucia; the Litâny rises near Ba'albek, winds through the romantic gorges of Lebanon, and reaches the Mediterranean near Tyre. The two parallel chains between which the Jordan has been described as flowing, may be looked upon as continuations of the ranges of Libanus and Anti-Libanus.

"Small as the Holy Land is on the map, and when contrasted either with modern states or with the two enormous empires of Egypt or Assyria between which it lay, it seems even smaller to the traveller as he pursues his way through it. There are numerous eminences in the high lands, which command the view of both frontiers at the same time—the Eastern mountains of Gilead, with the Jordan at their feet, on the one hand; on the other, the Western Sea. Hermon, the apex of the country on the north, is said to have been seen from the southern end of the Dead Sea; it is certainly plain enough from many a point near the centre. It is startling to find that from the top of the hills of Neby Samwîl, Bethel, Tabor, Gerizim or Safed, the eye can embrace at one glance, and almost without turning the head, such opposite points as the Lake of Galilee and the Bay of Akka, the farthest mountains of the Hauran, and the long ridge of Carmel, the ravine of the Jabbok, or the green windings of Jordan, and the sand-hills of Jaffa."—(*Smith's Dictionary of the Bible.*)

The general character of the scenery of Palestine is stern and sombre. It is no longer what it was before eighteen centuries of war and ruin and neglect had passed over it. "Above all other countries in the world," says Dean Stanley, "it is now a land of ruins. In Judea it is hardly an exaggeration to say that, while for miles and miles there is no appearance of present life or habitation, except the occasional

goatherd on the hill-side, or gathering of women at the wells, there is hardly a hill-top of the many within sight which is not covered with the vestiges of some fortress or city of former ages. The ruins we now see are of the most distant ages: Saracenic, Crusading, Roman, Grecian, Jewish, extending perhaps even to the old Canaanitish remains before the arrival of Joshua."

The present inhabitants of Palestine are a mixture of several different peoples. The dominant and most numerous sect are the Mahomedans, consisting of a few Turks—chiefly in high official positions of authority, and the great body of the people who are of mixed Arab, Greek, and ancient Syrian ancestors. They are "noble-looking, graceful, and courteous, but illiterate, fanatical, and indolent." The Christians are almost entirely descendants of Syrian occupants of the country at the time of the Mahomedan conquest. The Syrian Christian Church is a branch of the Greek Church, having a patriarch at Jerusalem. The Maronites have settlements near Beyrout, and there are some Roman Catholics in the large towns. About ten thousand Jews, chiefly from Spain, Poland, and Germany reside in Jerusalem, Hebron, Tiberias, and Safed.

HISTORY.

The country to which the foregoing description refers, was peopled soon after the Flood by some of the tribes descended from **Canaan**, the youngest son of Ham.

Four hundred years passed away, and then by Divine command came to this land **Abram**, the son of Terah, a descendant of Shem. To Abram and his descendants, as a chosen people of God, the land was promised for an inheritance. As rich sheikhs, with their flocks and herds and bands of followers, Abram (afterwards Abraham) and

Isaac and Jacob, dwelt in Canaan till famine drove them into Egypt.

Of the Egyptian history of the Children of Israel it needs not here to speak. The time of deliverance came. Moses brought the people through the desert, and then Joshua headed them in the **Conquest of the Land of Canaan.**

In the year of the world 2553, at the head of six hundred and six thousand men, and a great host of women and children, Joshua crossed over Jordan, and was engaged for sixteen years in the conquest of the inhabitants of the country. Twenty-one petty kingdoms were vanquished, and the people, to a great extent, exterminated. A few tribes were permitted to remain "to prove Israel."

Amongst the tribes of Israel the land was now portioned out, Judah, Simeon, Benjamin, and Dan, were in the south; Ephraim, half Manasseh, and Issachar the central portion; Zebulon, Naphthali, and Asher, the north; and Reuben, Gad, and the other half of Manasseh, on the east of the river Jordan.

The **Elders** ruled the country for a few years after Joshua's death. The **Judges** next succeeded, whose rule from the rise of Othniel to the time of the sons of Samuel, lasted about four hundred and fifty years; to this period belong the stirring histories of Deborah, Gideon, Jephthah, and Samson.

As Samuel, the last of the Judges, grew old he made his sons co-helpers with himself in ruling Israel. Misgovernment and scandal ensued—the people (through the elders) demanded a King. Samuel, after opposition and protest, acceded to their request.

By divine command, Samuel anointed **Saul**, the son of Kish to be **King** of Israel, 1091 B.C.. After the death of

Saul in battle with the Philistines on Mount Gilboa, David succeeded in 1051. His reign was long and glorious, and, at his death, Solomon succeeded to a peaceful throne over the largest extent of territory ever subject to the Israelitish power. His successor Rehoboam was insolent and tyrannical, and under the ambitious Jeroboam Ten Tribes revolted from the House of David.

The **Separation** into the Kingdoms of Israel and Judah dates from 672 B.C.

The **Kingdom of Israel** lasted for 250 years. Between it and the sister kingdom there were very frequent wars. Struggles with surrounding nations were also incessant, till in 721 B.C., Shalmaneser, King of Assyria, extinguished the Israelitish monarchy, and carried the people captive. He and one of his successors, Esarhaddon transplanted to Israel, tribes from the region of the Euphrates; these settlers, who grafted Israelitish ideas on their own, and intermingled with the remnant of the Israelites left in the land, developed into the mixed race long known as the Samaritans.

The Kingdom of Israel was now extinct, and the Ten Tribes as such completely disappear from history. Such of them as returned to their own country or joined the communities of their compatriots in other lands were henceforth simply known as **Jews**—a word derived from the Kingdom of Judah.

The **Kingdom of Judah** lasted about 380 years. Their history was very chequered with triumph and affliction, four times they went into captivity—the last, a bondage of seventy years' duration, commenced in the reign of their King Zedekiah, in 583 B.C. On this occasion Nebuchadnezzar destroyed the Temple at Jerusalem and carried the people away to Babylon.

In 513 B.C. the **Persians**, under Cyrus, conquered

Babylon. He ordered the Jews to return to their own country, and supplied means for rebuilding the Temple. Thus was Jeremiah's prophecy fulfilled. The governor of Judah, as a Persian province, was Nehemiah, and so long as he lived the nation prospered. A Temple was again reared in Zion, and soon after, another by the Samaritans on Mount Gerizim. Judah was now made portion of the Persian province of Syria, and the priests, who were also commissioned to act as civil magistrates, were chosen by the Syrian authorities; this was a severe blow to Jewish feelings, and the sanctity of the ancient laws.

When Alexander the Great conquered the Persian Empire, the territory of the Jews became a Macedonian province. Many national privileges were granted, and every seventh vear the imperial taxation was remitted.

At the death of Alexander (324 B.C.), and the subsequent partition of his vast Empire, Coele-Syria and Palestine devolved to Laodemon. Between him and his successors on the one hand, and the Ptolemies of Egypt on the other, frequent wars ensued, and Palestine was handed to and fro as either side was victorious.

Ptolemy Lagus seized Palestine in 312 B.C., he assaulted and took Jerusalem on the Sabbath day, when the Jews scrupled to resist. He deported large numbers of the Jews to Alexandria, Lybia, and Cyrene, and gave them such privileges that many more voluntarily followed, and Egypt became an important seat of the Jewish population.

In the year 205 B.C., Ptolemy Epiphanes, a child of five years of age, succeeded to the throne of Egypt. By this time the Seleucidæ, or descendants of Seleucus had established a kingdom of Syria, extending from the Euxine to the borders of Arabia, and from the Mediterranean to the Indus. The capital towns were Seleucus, on the Tigris, and

Antioch, on the Euphrates. Antiochus the Great was now king of this country; many Jews had been attracted to new cities built in the Syrian dominion by special privileges similar to those granted in Egypt. Antiochus seeing Egypt ruled by an infant determined to add Palestine to his dominion; he succeeded, and the Jews welcomed his rule.

Antiochus visited Jerusalem, confirmed old privileges and conferred fresh ones, repaired the Temple, and otherwise conciliated his new subjects. For a time, under Antiochus and his successor Seleucus Philopator, the country enjoyed comparative rest.

During this period Greek literature, and manners, and religion largely influenced the Jews. Many were ready to renounce all the characteristics of Judaism, others were zealous for the ancient faith; disputes arose between the parties, especially when Hellenized Jews, like Jason or Menelaus bought the High Priesthood from Antiochus Epiphanes, and then sent gifts to the Tyrian Hercules, or sold the Sacred Vessels from Zion. Antiochus, returning in 169 B.C. chagrined from an unsuccessful expedition, chose to consider one of these faction struggles as a revolt. He gave up the city of Jerusalem to his soldiers for three days, slew 4000, sold as many more, rifled the Temple of its treasure, and offered up a hog on the altar.

In the following year Antiochus, in attacking Egypt, came in contact with Roman power, and was commanded to retreat; baffled and enraged, he wreaked his spite against the Jews. He sent Appollonius with an army to Jerusalem, multitudes were slain, 10,000 taken captive, the city plundered and set on fire, its walls destroyed, and entrance into the Temple prevented by a Syrian garrison. It was consequently in June, 168 B.C., that the daily sacrifices of the Temple ceased, and the City of Jerusalem became deserted.

The mad tyrant now commanded the establishment of Greek idolatry throughout his dominions, specially forbade the worship of Jehovah, or the observance or even public reading of the Mosaic Law. Fearful persecutions ensued, cruel tortures and death were the lot of the recusants. Antiochus himself repaired to Jerusalem to superintend these horrors.

For six months the reign of terror lasted when Mattathias and his sons, the renowned Maccabees, of the noble family of the Asmonæans, raised the standard of revolt. At the end of the first year the Jewish leader was the renowned Judas Maccabeus, the eldest and bravest of the five brothers. The young leader, with his resolute little army of ten thousand men, "routed the troops of Antiochus in several engagements, slew thousands of the Syrians, regained possession of the city and Temple of Jerusalem, purified them from every vestige of heathenism, and restored the daily sacrifice and the services of the Temple, after they had been interrupted for a period of three years."

Antiochus, warring unsuccessfully in Persia, heard at Ecbatana of the Jewish revolt. In rage he denounced vengeance, but died of a loathsome disease. The war of independence continued for a time, but in 163 B.C., Judas Maccabeus was recognized as Governor of Judæa, and founded the dynasty of the Asmonæan princes, who ruled for 126 years. It was a time of war and rebellion, and crime and bloodshed. During the latter part, Roman influence became mixed up in Judæan politics; and when Antigonus, the last of the Asmonæan princes, was taken in chains to Antioch and put to death, Herod the Great was placed upon the throne by the power of Roman swords.

With Herod the Great commences the Idumæan dynasty, in 37 B.C. He was a valiant prince, of large and liberal

ideas, but at the same time ambitious, passionate, and cruel. To please the Jews he rebuilt the Temple, and the nation "saw, with the utmost joy, a fabric of stately architecture crowning the brow of Mount Moriah with glittering masses of white marble and pinnacles of gold." He built magnificent palaces, and carried on great public works, but he was notorious for savage cruelty, in which he did not spare his nearest and dearest relations.

In the thirty-third year of Herod the Great, and about the four thousandth year of the world, the **Birth of Our Saviour** took place in Bethlehem of Judæa. The Massacre of Bethlehem followed, and failed of its object. Soon after, Herod was smitten of a loathsome disease, and died. To his son Archelaus he left Judæa, Samaria, and Idumea; to Antipos he left Galilee and Peræa.

Archelaus was deposed for maladministration after nine years' reign. Judæa was made a **Roman province**, and governed by procurators direct from Rome. Pontius Pilate was appointed in 29 A.D., and presided at the trial of Our Saviour. The Herodian family continued to reign, however, in Galilee, and after a time in Judæa also.

Under their various Roman governors tyranny of every kind and spoliation increased, and the Jews grew more and more impatient of the yoke. Under the rapacity and insolence of Cestius Gallus the people broke out in revolt. Cestius Gallus marched to Jerusalem, but was defeated and routed at Beth-Horon with great slaughter. The Roman Emperor Nero now sent Vespasian to restore tranquillity in Syria. He was accompanied by Titus, who in 71 A.D. accomplished the **Siege and Destruction of Jerusalem.**

This noted siege was a carnival of famine and disease, and fire and slaughter. The city was crowded for a great

festival, and it is computed that 1,100,000 persons perished, and 97,000 more were made captives. The Temple was set on fire, "and while the flames," says Josephus, "were consuming this magnificent structure, the soldiers, eager after plunder, put to death all that fell in their way. They spared neither age nor rank, the old as well as the young, priests as well as laymen were put to the edge of the sword. All were involved in the general carnage; and those who had recourse to supplication were not more humanely treated than such as had the courage to defend themselves to the last extremity. The groans of the dying were intermingled with the crackling of the flames, which continued to gain ground; and the conflagration of so vast an edifice, together with the height of its situation, led those who beheld it at a distance to suppose the whole city was on fire. Such were the magnitude and violence of the conflagration, that the hill upon which the Temple stood seemed to be on fire to its very foundation. The blood flowed in such abundance, that it seemed to dispute with the flames which should extend farthest. The number of the slain surpassed that of those who sacrificed them to their vengeance and indignation; the ground was covered with carcases, and the soldiers walked over them to pursue, by so hideous a path, those who fled."

For fifty years Jerusalem now disappears from history, till Adrian rebuilt it as a fortified place, to overawe the Jews, and after overcoming a brief though brilliant revolt under the mysterious Barochba, "Son of a Star," in which half a million perished, the Emperor founded at Jerusalem his *Colonia Ælia Capitolina*, and on the spots afterwards chosen as the sites of the Crucifixion and Resurrection, he set up statues of Jupiter and Venus. The land of Judæa became a desert. The Jews were forbidden to approach Jerusalem. Vast numbers scattered themselves over the

empire, and settled down into peaceful and prosperous subjects.

Early in the fourth century the Princess Helena came to Palestine, and erected grand churches on the more or less authentic sites of Christian events. Pilgrimages grew fashionable. In 384, Saint Jerome came to Bethlehem, and at this time Palestine was swarming with monks, nuns, and hermits. Julian the Apostate, in order to falsify the prophecies, tried to rebuild the Temple at Jerusalem, but failed.

"Pilgrimages to the Holy Land," says E. de Pressensé, "became, from the time of Helena, more and more numerous. The most illustrious of pilgrims was St. Jerome. The Cave of Bethlehem became the scene of his conflicts and labours. The star which had guided the Magi to this place arose upon him in the stormy night of his youth. It led him, as it had led them, to the Cradle of the Holy Child, there to offer incessantly the treasures of his rich intelligence, the frankincense and myrrh of his ardent adoration. From the depths of this obscure retreat he takes part in all the great conflicts of the Church of the fourth century, sends forth the sword-thrusts of his impassioned words, and gathers round him great Roman ladies whom he teaches to be humble servants of Christ. . . The example of Jerome was followed by many pious anchorites. The caves near the Kidron, on the banks of the Dead Sea, were the favourite retreat of these new ascetics. They found on those arid sands, and amidst that devastated nature, at once those grand religious associations which elevate the soul, and that aspect of external severity which their austerity demanded. About the year 500, twenty monasteries had risen in these countries—more than ten thousand monks peopled the solitudes of Engedi.

"The course of pilgrimages now continued unbroken. The object was not merely to visit consecrated spots, but to find relics. If a pretended fragment of the holy cross was not to be met with, the pilgrim could at least bring away an olive branch, a phial of Jordan water, a garment dipped in the holy stream, and thereby rendered an invulnerable panoply against demons; or sometimes he would content himself with a handful of earth picked up at Jerusalem, a rose or a palm branch cut in the oasis of Jericho. The pilgrim's staff was hung up over the hearth on his return, as a family relic. . . . Pilgrimages did not cease with the invasion of Islam, they did but become more meritorious as the danger increased.

"Then came a time when the whole of Christian Europe went on pilgrimage; but this pilgrimage was made under arms, and with the firm resolve of conquering from the Infidels, the tomb of Christ, and the country which had been consecrated by his presence."

In 614, the Persians under Chosroes II., invaded Palestine, and, assisted by the Jews to the number of 26,000, captured Jerusalem. The clergy, monks, consecrated virgins, and other inhabitants, to the number, it is said, of 90,000, were massacred by the Jews, and every church demolished. The city was regained by the Roman Emperor Heraclius, who carried back into Jerusalem the "true cross," which the invaders had stolen.

About a quarter of a century passed, and then the Mahomedan Arabs, under Caliph Omar, came upon the scene. Jerusalem was taken, and the Mosque erected which still crowns the hill of Moriah. For the next two centuries, Palestine was the scene of civil war between the Ommiyade, the Abbasside, and the Fatimite Caliphs. From the middle of the eighth century, it was a province of the Abbasside Caliphs

of Bagdad till 969, when it fell under the power of the Fatimite Caliphs of Egypt. In 1076—7 it was conquered by the Seljuk Turks, but in 1096 it was regained by the Egyptian Sultans, who were in possession of the country when it was invaded by the Crusaders in the following year.

The **Crusades** must be treated of very briefly. Peter the Hermit, moved by the cries of the pilgrims, and the sight of their sufferings, had fired all Europe with his vehement eloquence, and every class and rank seemed only anxious to rush to Palestine and rescue the Holy Places from the Infidels. For centuries, Christians had endured the growing tyranny of Islam, and the moment had come to stay the barbaric eruption that threatened the civilized world.

Crusade I. (1097, A.D.)—An undisciplined mob, under Peter the Hermit and other incompetent leaders, perished on the way to Palestine. Then a grand host under Godfrey de Bouillon, Robert of Normandy, Boehmond, Raymond, etc., followed; took Antioch after a nine-months' siege, defeated opposing armies, and stormed Jerusalem, July 15th, 1099. Fearful was the carnage. The victors are said to have boasted that "in the Mosque of Omar, whither they pursued the fugitives, they rode in the blood of Saracens up to the knees of their horses."

Four Christian states were now formed in Palestine. Godfrey de Bouillon reigned at Jerusalem, and other princes at Antioch, Edessa, and Tripoli.

The Christian kingdom of Jerusalem lasted eighty-seven years. Many churches and convents, and other buildings were reared. The Knights Hospitallers and Knights Templars rose into power.

Crusade II. failed in its objects—the recapture of Edessa, (which the Saracens had taken,) and the capture of Damascus.

Crusade III.—The brave and chivalrous Saladin captured Jerusalem in 1187, and then wrested from the Christians almost all their possessions in the Holy Land except Tyre. Philip of France, Richard Cœur de Lion, and the Emperor Frederick Barbarossa headed a crusade in 1190. The Emperor died in the north of Palestine; Richard and Philip together captured Acre. Philip retired to France, and Richard seized Ascalon and Jaffa and marched to Bethlehem. Eventually a truce-peace was concluded; the Christians to hold their sea-coast fortresses, and freely perform their pilgrimages to Jerusalem.

Crusade IV., 1202, under Henry VI., Emperor of Germany, led to no decisive result.

Crusade V., 1204, simply placed a Latin Prince on the throne of Constantinople.

Crusade VI., 1216, an armament of Hungarians and Germans. Little was done in Palestine; the war was prosecuted chiefly in Egypt.

Crusade VII., 1228.—Frederick II., Emperor of Germany, led this expedition, and by treaty with the Sultan of Damascus, procured the restoration of Jerusalem and other places.

Crusade VIII., 1234.—At first some success attended this effort, as much by force of diplomacy as by open war. At length the Kharismians expelled by Genghis Khan came down from the interior of Asia and swept all before them—Turk and Christian. In 1247 these savage hordes were driven back to the Caspian shores by a combined force of Syrians and Memlooks.

Crusade IX. was only a fruitless attack on Egypt by Louis IX. in 1249 A.D.

Crusade X.—Louis IX. again set forth to chastise Sultan Bibars, who was committing great cruelties in Pales-

tine. The expedition sailed to Tunis, and took Carthage; but here Louis IX. died of pestilence.

Prince Edward of England spent a few months in Palestine, gained some victories, and then concluded a truce. In 1274 the attempt of Gregory IX. to send out another Crusade failed. Meanwhile the Christians in Palestine did not refrain from hostilities during time of truce. Fierce war ensued. Tripoli was taken, and the Christians found at Acre their last refuge. In 1291 this place was besieged and taken by the Infidels, and so ended the Crusades, in which an immense amount of treasure and myriads of human lives had been squandered.

During the fourteenth and fifteenth centuries, Palestine became of very secondary importance in the eyes of Europe. In the sixteenth century the Turks showed more toleration, and permitted Christian rites and Christian Church-discipline in the Holy City. In 1517 Sultan Selim took possession of Syria and Egypt, which have ever since continued to form part of the Turkish Empire. New walls were built to the seventeen-times-captured city of Jerusalem by Sultan Suleimân.

In 1799 Palestine was again prominently brought under notice. Djezzar, the Pasha of Acre, had offended Napoleon Buonaparte. The latter marched ten thousand men across the desert from Egypt, took El Arish and Gaza easily, but met great resistance at Jaffa. A fearful vengeance was taken; not only was the town given up to rapine and slaughter, but four thousand prisoners were murdered in cold blood, after life had been promised to them. Napoleon next attacked Acre; but after sixty days' fruitless efforts, was obliged to retire through the arrival of Sir Sidney Smith with a squadron.

Syria became subject to Méhémet Ali in 1832. In 1840

Britain intervened on behalf of the Turkish Empire against its vassal, cannonaded Acre, and so aided the Porte in regaining possession of the country.

Syria is now ruled by four viceroys, called Pashas, the seats of whose governments are respectively Damascus, Aleppo, Tripoli, and Acre. Jerusalem is under the Pashalic of Damascus.

"The Holy Land," says a modern traveller, "although no longer an object of bloody ambition, has lost none of the deep interest with which it once inspired the most vehement Crusader. The first impressions of childhood are connected with that scenery; and infant lips in England's prosperous homes pronounce with reverence the names of forlorn Jerusalem and Galilee. We still experience a sort of patriotism for Palestine, and feel that the scenes enacted there were performed for the whole family of man. Narrow as are its boundaries, we have all a share in its possession. What a church is to a city, Palestine is to the world.

"Phœnician fleets once covered those silent waters; wealthy cities once fringed those lonely shores; and during three thousand years, war has led all the nations of the earth in terrible procession along these historic plains. Yet it is not mere history that thrills the pilgrim to the Holy Land with such feelings as no other spot on the wide earth inspires; but the belief that on yonder earth the Creator once trod with human feet, bowed down with human suffering, linked to humanity by the Divinest sympathy—that of sorrow; bedewing our tombs with his tears, and consecrating our world with his blood. Such thoughts will influence the most thoughtless traveller on his first view of Palestine, and convert the most reckless wanderer into a pilgrim for the time; even the Infidel, in his lonely and desecrated heart, must feel a reverence for the *human*

character of one who lived and died like Him of Nazareth."

THE FLORA OF PALESTINE.

It may be well to give a short account of some of the numerous forms of vegetation which the remarkably fertile soil of Syria produces, and the following enumeration (taken chiefly from Dr. Tristram's papers upon the Flora of Palestine) while not professing to be by any means exhaustive, may be useful to the non-scientific.

The *Desert of Judæa* is covered in times of drought with dwarf herbs and shrubs, mostly hightly aromatic; dull in colour, with the exception of the *Salicornia*, or soap plant. All afford plentiful food for camels. After rain there is temporarily a great increase in the vegetation; the dwarf bushes throw out scented labiate flowers, and cotyledons and bulbs make their appearance, with several species of mignonette (*Reseda*), sweet stock (*Mathiola odoratissima*), the desert astragali (akin to our furze and broom), garlic, and saffron (a small species of crocus). A few palm trees may be seen beside the wells, and occasionally the Thuya, a kind of juniper, probably the thyme tree of Rev. xviii. 12. Heath bushes, and the savin juniper bush (*Juniperus sabina*) are to be met with. Locusts and bees abound in this region.

The *undulatimg downs near Beersheba* are devoid of trees and bushes, but covered with brightly-coloured plants, such as the malva, marigold (*Chrysanthemum coronarium*), asphodel, grape hyacinth, calendula, purple scorzonera, blue anchusa, stocks, and Star of Bethlehem.

The *South Country or "Negeb of Judæa"* is well covered with grass and a profusion of flowers, among which are several crocuses, ixia (*Ixolirion montanum*), narcissus, scilla, fritillaria, iris, *Tulipa Gesneriana* (?), *Eryngeum, Lotus*

Arabicus, probably the pheasant's-eye (*Adonis*), ranunculus, and anemone; a creeping plant used by the Arabs as a substitute for tea, *Paronychia argentea.* There are no trees but a few oaks and terebinths.

The *Hill Country of Judæa* is rich in wild flowers. Various bulbous plants; garlic and ixia, such as are found in Southern Europe; *Cyclamen latifolium,* brilliant anemones, pheasant's-eye, several kinds of flax (*Linum*), lychnis, soapwort (*Saponaria vaccaria*), pimpernels, and pinks (Dianthus and Silene). These latter species grow in the olive-yards. The prickly oak, terebinth, lentisk, carob or locust-tree, myrtle-tree, strawberry-tree (*Arbutus andrachne*), and broom are common. Fig and mulberry-trees are cultivated together with the vine. The maiden-hair fern (*Adiantum capillus-veneris*), *Ceterach officinarum,* and the dwarf *Cheilanthus fragrans,* are to be found, and many wall-plants, such as ranunculus, reseda, and onosma.

The *Valley of the Jordan* and the neighbourhood of the *Dead Sea* show a marked change of vegetation, and trees become more abundant; a few palms and sycamore (or sycamine) fig-trees, many small jujube or thorn-trees (*Zizyphus Spina Christi,* the *Nubk* of the Arabs), and its larger variety the Dôm-tree, often covered with the parasitic *Loranthus indicus;* tall poplars, willows, and tamarisks along the banks of the river; old acacias (*A. Seyal*), the *Salvadora persica* or mustard-tree; the wild olive, balsam, castor-oil plant, the false apple of Sodom (*Solanum sanctum*), and also the Osher, the true Sodom apple (*Calotropis procera*), oleander, with which the *Vitex agnus castus* mingles itself; rose of Jericho (*Anastatica Hierochuntina*), the true hyssop (*Capparis Ægyptiaca*), colocynth, camphire (*Lawsonia alba*), the kind of broom called Retem (*Retama monosperma*), salicornia, salsola, inula, and a large number of small plants common

in Nubia and Abyssinia. A number of birds frequent the shrubs on the banks of the Jordan; warblers, white-throats, bulbuls, nightingales, sun-birds, Indian turtle-doves, etc. Leopards still linger near the fords, and wild boars may be found here, as in other parts of Palestine.

The *Lands of Moab and Gilead,* with the intervening country, present no very different botanical features from the last-named districts; the centaurea, gladiolus, malvæ of different kinds, scorzonera, ranunculus, and pheasant's eye are conspicuous among the numerous flowers; butcher's broom and cane-brakes abound; wild roses, myrtles, and bay-trees grow amongst the deciduous oaks (*Quercus œgilops*), prickly ever-green holm oaks (*Q. pseudo-coccifera*), elms, walnuts, arbutus, and hawthorn all over the district, also the jujube tree, oleander, acacia, palm, oriental plane, olive, and fig, with an occasional lotus-tree (*Celtis australis*). The highest peaks of the hills of Gilead are covered with pine-trees.

The flora of *Mount Carmel* again resembles that of Gilead, and also of the south country, though later in season here. These plants, however, should be specially mentioned: the pomegranate, rose-flowering cistus (Rose of Sharon, *Cistus villosis* and *salvifolius*), valerian, convolvulus, antirrhinum, cyclamen, hollyhock, several species of orchis, and the mandrake. The beautiful and fragrant storax (*Styrax officinalis*) is very abundant. There are not many evergreen trees, but strongly-perfumed deciduous shrubs, among which the Judas tree (*Cercis siliquastrum*) is conspicuous. Oaks of both kinds, a few chestnut, Oriental plane, ash, and elm trees; the locust, terebinth, etc.; linden, guelder-rose (*Viburnum tinus*), lentisk, tree-broom, wild olive, service-apple, bay, myrtle, and wild almond.

The cultivation of the *Plains of Sharon and Esdraelon* is prejudicial to the indigenous flora. The principal plants to

be found are the *Papyrus Syriacus*, tamarisk and willow, marsh orchis and gladiolus; interspersed with the cultivated portions of the land are wildernesses full of tall thistles, artichokes, knapweed (*Centaurea*), hollyhocks, and other tall plants; *Prasium majus, Acanthus spinosus, Ononis antiquarum*, etc. The gazelle and wild boar find shelter among them.

The *Hill Country of Galilee* is very similar in its natural productions to that of Judæa. Labiate and leguminous plants abound. The mandrake is common; anemone, tulip, grape-hyacinths, many species of arum and of iris; and in the basin of the Lake of Gennesareth and the swamps of Hûleh (Merom) we find tropical or semi-tropical plants; Fagonia, Zizyphus, Astragalus, Ipomea (convolvulus), castor-oil, wild rose, oleander, tamarisk, and the true Egyptian papyrus. Yellow and white water-liles grow plentifully in Lake Hûleh. Cotton is cultivated here. The wild olive disappears in Galilee, the storax becomes rare, and the oak predominates over other trees; the woodbine (*Lonicera implexa*) is common, and the oriental misletoe grows in the olive-yards, and the European species on the poplars ascending towards Mount Hermon. The walnut takes the place of the wild olive, and the wild pear flourishes on the high ground. Rare kinds of ducks and herons, as the white egret, abound in Lake Hûleh, and the purple gallinule, or great water-hen, may often be seen.

The *Slopes of Hermon and Lebanon* are clothed with a partially Alpine vegetation. Astragalus, the small poppy, *Papaver rhœas, Glaucium vitellinum, Rosa spinosissima*, cress (*Lepidium sativum*), *Alsini juniperina*, galium of various kinds, the Persian goat's-beard, an alkana, forget-me-not, speedwell, several kinds of salvia or sage, Fumaria, *Draba vesicaria* and *D. villosa, Geranium tuberosum* and *Bierberstenia multifida*, the primrose *Andrósace villosa*, anchusa, *Ixolirion*

montanum, tulip, fritillaria, common berberry, and *Daphne oleoides* grow mostly above the height of 4000 feet. Several species of fern, and a very large number of plants of all sorts, are to be found in the valley of the Leontes. The fine evergreen oak-tree of Libbeiya must be noticed, between Hasbeiya and Raskeiya. The oak, ash, cypress, pine, juniper, and cedar grow to various elevations on the slopes of the mountains, and the dwarf cherry *Cerasus prostrata* at a great height.

A few additional words must be given to the description of those trees which take a prominent position among the natural features of Palestine.

The *Olive*, so interesting from sacred associations, and so valuable as forming in large measure the wealth of the country, produces only poor and worthless fruit in its wild state, and to make a wild olive-tree profitable, its natural branches must be cut off, and a graft from a good tree inserted. All the branches above this graft will bear good fruit. (A graft from a *wild* olive tree is never grafted into a *good* tree; such a process would be "contrary to nature," see Rom. xi. 24.) The olive-tree may also be propagated by cuttings or by natural shoots. It attains a fruit-bearing maturity in ten years, and often lives for five centuries or more (tradition says that the ancient trees on Olivet were there prior to the destruction of Jerusalem by Titus), so that the trunk, in which the formation of fresh wood continually replaces the decay of age, attains an enormous size. It is not uncommon to see three, four, or more stems springing from one root. Nevertheless it is a sensitive tree, subject to severe injuries from cold, and from a blight produced by the poison of a small insect, which often causes the fruit to fall when yet unripe, and unfit for the production of the best oil. Its grotesquely-twisted stems, misty greyish-

green foliage, and hard beautifully-veined wood, are alike singular and easy of recognition.

The *Vine* is much less cultivated than in past times. There are a few vineyards in the neighbourhood of Jerusalem, and more near Bethlehem, and on the slopes of Hermon and Lebanon; but in the Valley of Eshcol the vine still attains its greatest size and productiveness; the grapes here being the property of Muslims, who drink no wine, are used only for raisins and syrups. Wine and brandy are frequently made from raisins in Syria, but fresh grapes are also now used for the purpose.

The cultivation of the *Fig-tree* is generally combined with that of the vine. Its large leaves and thick foliage give a deep and welcome shade; it thrives even on stony ground and in waste places. The fruit is produced at three or four periods of the year. First there is the *bōcor*, or early-ripe fig, which precedes the leaves, and ripens generally towards the end of June; then the *karmouse,* or summer fig, seldom ripe before August; and the winter fig, which hangs and ripens on the tree even after the leaves have fallen. The wild fig (*Ficus sycamorus*) is a sort of banyan, and its leaves slightly resemble those of the mulberry. It propagates itself by seed or spores.

The *Almond-tree* is the earliest in blossoming, and is covered with its white flowers in January or February; the green leaves appear later; the fruit, in the meantime, is formed while the flowers are yet on the tree, so that buds, blossoms, and almonds may be seen on the same branch. Its very name in the Hebrew signifies *haste.*

The stately and symbolical *Palm-tree* is becoming very scarce in Central Palestine, and there are but few even around Jericho, to which city they formerly gave their name. They are still planted in the courts of convents and

mosques, as of old in the temples and sacred places and palaces.

Both species of *Acacia* are interesting: the *Acacia Seyal*, as having probably produced the shittim-wood so much used by the Israelites; while the Burning Bush of Moses seems to have been the wild acacia, *Seneh* or *Senna*.

It is now very generally believed that the frequently-occurring *Terebinth-tree*, tall and wide-spreading with dark evergreen foliage, represents the so-called "oak" of Mamre, and some of the other oaks mentioned in Scripture.

The *Cedars of Lebanon*, so famous from their intrinsic grandeur, the magnificence of their situation, and the old Biblical associations connected with them, consist of about four hundred trees disposed in several groups, upwards of six thousand feet above the sea-level. Some ten or twelve of the trees are of extreme age, but it has not been found possible to calculate how many centuries old they may be. Young trees are continually springing up from seeds or from old roots, but there is much destruction in the forest from storms and wild animals. The species is allied to the cedars of the Himalaya and Atlas mountains.—(*F. H.*)

PALESTINE EXPLORATIONS.

First in the field of Palestine explorers, who determined to make a scientific and systematic effort to identify Biblical sites, were Drs. Robinson and Smith, the celebrated American scholars. In 1838 they made their first exploration, which was attended with so many important results, that it gave the impetus to fresh forms of discovery, which ultimately culminated in the establishment of the Palestine Exploration Fund.

After Robinson and Smith came De Vogüé, Stanley,

Tristram, Porter, Burton, Bonar, and a host of others less generally known, but in their sphere enterprising and useful, to carry on the work.

Some ten years ago a number of gentlemen interested in Biblical research met together to compare notes as to their knowledge of the Holy Land. It was found that the amount of available information as to this country was amazingly small. From that meeting originated the Society known as

The Palestine Exploration Fund.

To the explorations in Jerusalem reference has been made elsewhere (p. 114). The more recent labours of the agents of the Society have been directed to the carrying on of a trigonometrical survey of the whole country; and, as the result, a complete and exhaustive map of the whole of Western Palestine—including, that is, nine-tenths of the scenes of the Bible narrative—has been published, and Moab and the country east of the Jordan have been surveyed by an American Association. Dr. S. Merrill was a member of this Survey.

But whilst an accurate survey of the surface of the ground and the correct location on the map of existing towns and villages is at present the main object of the Society, its agents have used the opportunities afforded by their labour for the identification of sites rendered memorable by sacred narrative. Among the more important identifications, we may mention Gezer, the Hall of Hachilah, the Rock of Maon, Zanoah, Arab, Maarath, Chozeba, Beth Zetho, the Levitical City of Debir, the City and Cave of Adullam, the Tower of Ader, the Forest of Hareth, the Wood of Ziph, the Altar of Ed, the Ford of Bethabara, etc.

For details as to the philological, topographical, or other reasons for deciding upon these localities, see the reports of

the Society. From these, and also from two works published by the Society, namely, *The Recovery of Jerusalem* and *Our Work in Palestine*, several extracts are given in the following pages.

These Quarterly Reports, and the admirable Association of whose operations they treat, are commended to the notice of all Palestine travellers; this opportunity is taken of saying that funds are urgently needed to carry on the important work of the Society. The Secretary, Walter Bessant, Esq., 1, Adam Street, Adelphi, London, will thankfully receive subscriptions, and give all information as to the Quarterly Statements, etc.

RELIGIONS ETC.

Mahomedanism and its Customs. The religion of Mahomed, or El Islam, as it is termed by the faithful, is based on two fundamental principles, *There is but one God,* and Mahomed is his Prophet. The Mahomedans in Palestine are divided into four sects, differing on minor points, but all acknowledging each other as orthodox in important matters.

Mahomedans believe that God sent six great prophets into the world, viz., Adam, Noah, Abraham, Moses, Jesus, and Mahomed. Of these they consider Mahomed as the last and greatest. They hold that each of these prophets represented the will of God for a certain dispensation, each in turn being superseded. Therefore the Jews, they acknowledge, were true believers in the time from Moses to Jesus. They deny the existing versions of the books of Moses, Psalms, Gospels, etc., to be authentic. Only the Koran has come down unaltered from its first composition.

Muslims accept the doctrines of the immortality of the soul, and future rewards and punishments, and do *not* deny

that women have souls. The more enlightened among them receive in a figurative sense the poetical descriptions of the joys of heaven contained in the Koran. Admission to Paradise is asserted to be won, not by merit, but by the mercy of God, and also by his absolute decree. Predestination, however, is differently taught by different schools of Mahomedans, as by different schools of Christians; all Muslims, however, hold that there are some elect to eternal happiness, called *welees.*

"Influenced by their belief in predestination," says Mr. Lane, "the men display, in times of distressing uncertainty, an exemplary patience, and, after any afflicting event, a remarkable degree of resignation and fortitude, approaching nearly to apathy, generally exhibiting their sorrow only by a sigh, and the exclamation, 'God is bountiful!'"

The Muslim officers of religion attached to the Mosques are first the Warden (*Na'sir*), who is the trustee of all the endowments of the Mosque, and appoints all the other officers. Two ministers (*Imaums*) are employed to keep up the Mahomedan services. The *Kateeb* publicly prays and preaches on Fridays (the Mahomedan Sabbath); the Ra'tib recites certain prayers at stated times daily. The call to these prayers is chanted from the galleries of the minarets by officials called Muezzins.

Prayer, almsgiving, fasting, and pilgrimage, and also frequent purifications by washing, are scrupulously enjoined upon the followers of Mahomed.

Prayer must always be preceded by washing, as from a person not clean prayer is not accepted. The dress should also be clean, and it is proper to cover the ground with a piece of carpet.

On entering a Mosque, the Muslim leaves his shoes with the door-keeper (*bow'wab*), performs his ablutions at the tank,

if not already purified, and then, turning towards Mecca, goes through his various orisons and prostrations.

On the Sabbath-day Mahomedan's may transact worldly affairs in the intervals of prayer. On that day the reading-chair and pulpit are brought into use. Portions of the Koran are read or recited, and a sermon preached by an Imaum, who sits on the top step of the pulpit stairs.

Almsgiving is the second duty of Muslim faith. Certain alms are compulsory, others voluntary, but highly meritorious. The third duty, of fasting, is chiefly in the month of Ramadan, when, with cruel severity, the practice is carried out from sunrise to sunset. The fourth great duty is the pilgrimage to Mecca and Mount Ararat, which all good Mahomedans should accomplish once in their lives.

Boys are sent to school to read the Koran, but there are few who really understand the grammar of their own language, nor is any knowledge in arts and sciences deemed essential. Girls are not sent to school, nor is their attendance at Mosque, or public worship of any kind, considered essential. They are commanded, however, to visit the tombs of their deceased relations, to keep them in repair, and to whitewash them. It is believed by Mahomedans that the spirit of every true Muslim goes to a place of happiness to await the resurrection, when, re-united to the body, it will enter into Paradise, and that, in the meantime, the soul visits the grave of its body every Friday. Many Mahomedan females are therefore to be seen on those days in the cemeteries, and they converse with the spirits as though they were actually present, informing them of all family news and topics of the day.

It is, as has been stated, a misapprehension that the Mahomedans believe women do not possess souls, and are excluded from Paradise. On the contrary the Koran ex-

presses the following, "*Qui bona opera agit, sive vir, sive fœmina, et credit inhabit paradisum.*" Whosoever performs good works, men as well as women, shall enter Paradise. 40 Surat, 43 verse. See also 16 Surat, v. 99; 13 Surat, v. 23; 48 Surat, v. 5, etc.

The Caravan of Pilgrims bound for Mecca starts from Damascus annually, with great display of ceremonial and rejoicing.

The Mosques are the buildings, as before mentioned, in which the Muslim rites of worship are conducted. The principal Mosques in Palestine will be found fully described under Jerusalem, Damascus, etc. The first Mosque was built at Medina, Mahomed assisting in the work with his own hands. It was situated in a graveyard, planted with date-trees, and was a square, capacious structure, with brick and earthen walls, the trunks of the palms forming columns to support the roof, and a thatch of palm-leaves covering the whole. It had three doors. A portion of the edifice was given to the houseless poor. Here Mahomed was buried. The first building was long ago replaced by a larger edifice, but it is still called Mesjid-en-Neby ("The Mosque of the Prophet"), and has been the model for all Muslim temples throughout the world. But the Arabian simple elegance became in Spain highly ornate, in Turkey florid, in India effeminate. The cupola and minaret became adopted in Mosque building about a century after the Hegira, and gradually the Saracenic style of architecture predominated throughout the Mahomedan world. The chief Egyptian Mosques are Saracenic.

Islamism is an enemy to plastic art; in the Mosques are found no pictures, no statues, no representations of living creatures. Inscriptions from the Koran, a single reading-chair, a pulpit, and numerous praying mats, are all that

adorns the interior of these immense edifices. Most of the Mosques have considerable endowments in connection with them, for purposes of education, piety, or benevolence.

Although the Mosques contain almost nothing in them except the worshippers, and none of the paintings or sculpture so common in European cathedrals, yet it must be admitted that the Muslim artist does all he can to attain elegance of form and harmony of colour, without infringing his religious scruple. The subject is well commented on in the following passage from Mr. Ruskin's *Stones of Venice*:—

"It was contrary to the religion of the Arab to introduce any animal form into his ornament; but although all the radiance of colour, all the refinements of proportion, and all the intricacies of geometrical design were open to him, he could not produce any noble work without an *abstraction* of the forms of leafage, to be used in his capitals, and made the ground plan of his chased ornaments. But I have above noted that colouring is an entirely distinct and independent art; and in the 'Seven Lamps' we saw that this art had most power when practised in arrangements of simple geometrical form; the Arab, therefore, lay under no disadvantage in colouring, and he had all the noble elements of constructive and proportional beauty at his command; he might not imitate the sea-shell, but he could build the dome. The imitation of radiance by the variegated voussoir, the expression of the sweep of the desert by the barred red line upon the wall, the starred inshedding of light through his vaulted roof, and all the endless fantasy of abstract line, were still in the power of his ardent and fantastic spirit. Much he achieved; and yet, in the effort of his over-taxed invention, restrained from its proper food, he made his architecture a glittering vacillation of undisciplined enchantment, and left

the lustre of its edifices to wither like a startling dream, whose beauty we may indeed feel, and whose instruction we may receive, but must smile at its inconsistency, and mourn over its evanescence."

It is only within a few years that Christians were at liberty to enter mosques. The restrictions have now, however, been removed, and some of the principal mosques which bold travellers of an earlier date risked their lives to enter, may be visited by any one who makes the proper application to the consul, and pays the proper fees.

It is unnecessary to remind the visitor, that although he may not believe in the religion of the Muslims, he should respect their institutions so far as to adopt those customs which are deemed by them to be due to their religion. For example, he will put on slippers before entering the sacred places; and refrain from laying unholy or infidel hands on relics which they regard as sacred. It will be well to observe these things, not only as a matter of good taste, but also from prudential motives, as there is still a strong feeling against this invasion of holy places by infidels—as the Christians are called—and Mahomedan fanaticism is a passion which it is as unsafe as it is unwise to arouse.

The Jews of Palestine are a mixed multitude—that is to say, they belong to two distinct bodies, and these are subdivided into communities. The *Sephardim* are Spanish and Portuguese; and the *Ashkenazim,* those who have emigrated from various parts of Germany, Poland, Russia, and other places, to Palestine. These two great bodies are divided again into the *Perooshim* (Pharisees) and the *Chasidim* (Pious).

The following remarks, although they relate primarily to the Jews in Jerusalem (p. 117), may be taken as pertaining to the Jews in Palestine generally.

The Jews keep five public fasts, namely—1. The Fast

Gedaliah, celebrated on account of the murder of Gedaliah (2 Kings xxv.), and kept about the middle of September. 2. The Fast *Asaar-Bedebeth*, 10th of Debeth, corresponding with 23rd December, on which day Nebuchadnezzar besieged Jerusalem. 3. The Fast of *Esther* (see the Book of Esther). 4. The Fast of *Shela-Asaar Betamoos*, 17th of Tamoos, corresponding with 25th of June, on which day Moses broke the tables of the Ten Commandments; on the same day the sacrifices ceased in the First Temple, the walls of Jerusalem were scaled before the destruction of the Second Temple, and Antiochus Epiphanes burnt the Book of the Law, and placed an image in the Temple. 5. The Fast of *Tischa-Beab*, 9th day of Ab, about the middle of July, because on that day it was decreed that the generation which left Egypt should die in the wilderness; the First and Second Temples were destroyed; Bither was taken, and thousands of Jews put to death, and Turrus Rufus ploughed up Mount Moriah.

The Chasidim have one more fast day—viz., on the 9th day of the month Adar (March), because Moses died on that day.

The Festivals kept by the Jews are Passover, Pentecost, New Year, Day of Atonement, the Feast of Tabernacles, the Feast of Purification, and Dedication of the Temple (celebrated in commemoration of their deliverance from the great persecution under Antiochus Epiphanes), and the Feast of Esther.

Every Sabbath sermons are preached in the chief synagogues, and the Psalms are read between the Afternoon and Evening Services. A short portion of the Law is also read publicly in the synagogues every Monday and Thursday, the reason given for choosing these two days being that, according to tradition, Moses went up Mount Sinai to receive the

Ten Commandments on Thursday, and descended on Monday.

The Greek Church.—The Greek Church has spread farther and wider than any other established church. It is dominant in the whole Russian Empire, Greece, the Grecian Isles, Wallachia, Moldavia, Egypt, Lybia, Syria, Siberia, and many other places.

The Greek Church separated entirely from that of Rome in 858, when Photius was elected Patriarch of Constantinople by the Emperor Michael. They have no articles of faith; but have adopted the Nicene and Athanasian Creeds, with the following alteration:

"I believe in the Holy Ghost, the Lord and Giver of Life, who proceedeth from the Father, and with the Father and Son is worshipped and glorified."

The Holy Scriptures and the decrees of the first seven General Councils are acknowledged by the Greeks as their rule of faith, *viz.*:—

I. The Council of Nice held 325 A.D. against Arius.

II. The First Council of Constantinople, in 381, against Macedonius, who denied the Divinity of the Holy Ghost.

III. The Council of Ephesus, in 431, against Nestorius, who denied the Humanity of Christ.

IV. The Council of Chalcedon, in 451, against Eutychus, who denied the Humanity of Christ.

V. The Second Council of Constantinople, in 553, against the doctrine of Origen.

VI. The Third Council of Constantinople, in 680, against the Monothelites (p. 65), who held that Christ had but one nature and one will.

VII. The Second Council of Nice, in 787, against those who condemned the use of pictures and images.

As the traveller in Palestine and the East will be brought

into contact with many members of the Greek Church, and will visit the sacred places belonging to them, it may not be uninteresting to briefly summarise here some of their tenets and customs.

Images are not tolerated in their churches, but pictures of a stereotyped style are introduced. They invoke saints as intercessors, and pray for the dead, but do not hold the Roman Catholic belief as to purgatory. They do not believe in the doctrine of supererogation or infallibility. They acknowledge the seven Sacraments; baptize by immersion, and believe in Transubstantiation, and mix the Communion wine with warm water. They do not forbid marriage among the priesthood.

The dignitaries and clergy of the Greek Church are ranked in the following order: Patriarchs, Archbishops, Bishops, Archimandrites (directors of convents), Abbots, Archpriests, Priests, Deacons, Under-Deacons, Chanters, Lecturers.

The Latins, or Roman Catholics—the deadly enemies of the Greeks—are making way in Palestine, where the priests have privileges they do not possess in Europe, as for instance, that they may be married men, if married before ordination.

The **Marionites** have since 1180 belonged to the Romish Church. They number in Lebanon, it is said, nearly two hundred thousand souls. Before their affiliation with the Romish Church, they were Menothelites (p. 64).

The **Copts** are poorly represented in Palestine, yet they have a share in the church of the Holy Sepulchre (p. 126), and are found among the clerks and other employés in mercantile and public offices. They derive their name from Coptos, now Kobt, in Egypt, and are the sole representatives of the ancient race that built the Pyramids. They are

Christians; and by guarding their faith in the hostile presence of Mahomedanism, have doubtless preserved their race and name. Baptism is practised by them; children are generally circumcised. Confession is required of all members of the Coptic Church, and is indispensable before receiving the Sacrament. They fast on Wednesday and Friday, and observe the seven great Feasts—viz., Nativity, Epiphany, Annunciation, Palm Sunday, Easter, Ascension, and Whit Sunday. The Copts are not allowed by their Church to intermarry with persons of any other sect.



FROM JAFFA TO JERUSALEM.

Jaffa (Yâfa).

Hotel Jerusalem.—About ten minutes' walk from the landing-place. It is a comfortable hotel, overlooking the sea, and adjoining the German colony. Proprietor, Mr. Hardegg, who acts as American Vice-Consul. THOS. COOK & SON'S office is opposite the Hotel.

British Vice-Consul.—M. Amzalak.

English Church Service is conducted every Sunday morning at 10.30, in the Schools opposite the Jerusalem Hotel. In the afternoon, at 3.30 (winter) and 4.30 (summer), in the Schools at the south side of the City. Chaplain, Rev. J. Longley Hall, Church Missionary Society's Agent.

Telegrams may be sent *via* Turkey or *via* Egypt to all parts of the world.

Carriages may be obtained at Jaffa for the journey to Jerusalem, and THOS. COOK & SON have a number of Swiss landaus specially constructed for Palestine. Arrangements for these can be made at any of the offices of THOS. COOK & SON, or with their resident Manager in Jaffa.

Approaching Jaffa from the sea, the traveller will be struck with the singular beauty of the scene upon which he gazes, and will experience the strange sensation of gazing upon a land sacred above any earthly place. "It is the Holy Land, the country of Jacob and David, of Rachel and Ruth. Amongst yon hills the prophets of Israel taught, and the Saviour of all men lived and died. That stony hillock of a town is the Joppa to which Hiram sent the cedar-wood. This roadstead is the port from which Jonah sailed on his tempestuous voyage. The

stretch of sand, backed here and there by a palm, a fig-tree, or a pomegranate, is the forepart of that plain of Sharon on which all the roses of imagination bloom and shed their scent. Yon towering chain of earth is that mountain home of Judah, Benjamin, and Ephraim, which boasts of having Hebron, Zion, Bethel, and Gerizim for its most eminent and holy peaks."

Landing at Jaffa.—If the traveller has come from Egypt and has landed at Alexandria, he will know how to act when he arrives at Jaffa. If he has not, he is hereby advised to keep himself perfectly cool and unperturbed by the noise and bustle, the gesticulations, and the patent frauds which will surround him. If travelling under the auspices of THOS. COOK & SON, he will merely have to ask for their representative, and station himself beside his own personal luggage and see that nobody runs away with it. THOS. COOK & SON'S boatmen will be recognized by the name on their jackets. If travelling independently, let him associate himself with two or three others, and get into one of the boats of THOS. COOK & SON, when he will be saved all trouble as to landing fees, customs, etc., etc.

Landing at Jaffa is generally rather unpleasant, and sometimes a little bit dangerous, as the boats are all rocking by the side of the vessel, and there are awkward waves to encounter before foot is set on *terra firma*. Travellers are advised to place themselves implicitly in the hands of those who arrange for their debarcation, and however portly the traveller may be, he will do well to trust himself to the strong arms of those who assist him. When the boat journey is over he will be carried ashore, and will then proceed to the Custom House, where all luggage is examined.

If the weather be rough, landing at Jaffa is impossible,

as there is no harbour, the sea is boisterous, and the coast is dangerous. In this case the traveller must proceed to Haifa (p. 404) or Beyrout (p 367).

Jaffa, or Yâfa, is the Joppa of Scripture. Some say it is named after Japhet, son of Noah, and ancient geographers affirm that a city existed here before the Flood; others derive it from *Yafeh*, meaning "beautiful." Some classic scholars claim the derivation to be from Iopa, daughter of Æolus, Jaffa being the reputed scene of the legend of Andromeda. (In Pliny's time the chains were still shown with which she was bound to the rocks by the cruel monster afterwards slain by Perseus.) In Joshua xix. 46, it is called Japho; elsewhere in the Authorized Version it is Joppa. In the Apocrypha it is Joppe (1 Esdras v. 55).

The Biblical history of Jaffa is this. It is described in Joshua xix. 46, as in the boundaries of Dan. In Solomon's time, when Hiram, King of Tyre, sent the cedar and pine-wood for the building of the Temple, he said in his contract, "We will cut wood out of Lebanon as much as thou shalt need, and we will bring it to thee in floats by sea to Joppa" —"and will cause them to be discharged there" (1 Kings v. 9)—"and thou shalt carry it up to Jerusalem" (2 Chron. ii. 16).

The materials for the re-building of the Temple under Zerubbabel were also brought "from Lebanon to the sea of Joppa" (Ezra iii. 7). Jonah, fleeing "from the presence of the Lord, went down to Joppa, and he found a ship going to Tarshish" (Jonah i. 3). The succeeding circumstances are referred to by our Lord as typical of himself (Matt. xii. 40).

Here Peter raised Dorcas to life (p. 71), and here the Apostle had that remarkable vision, showing him that the distinction between Jew and Gentile was for ever abolished (p. 71).

During the stormy period that elapsed between the last of the prophets and the coming of our Saviour, Joppa was a place of great importance, and was considered a key to the district. It was under foreign rule at the time of the Maccabean Wars, a Jewish minority being tyrannised over by the Greeks, Syrians, and Egyptians, who were continually reinforced from their fleets. 1 Macc. x. 75 and xiv. 5—34 show the steps taken by Simon to improve and defend the place. A large number of Jews were drowned by the foreigners ruling in the place, and in revenge Judas Maccabeus attacked the town, and burnt the shipping with all on board. Other allusions to Joppa in connection with Maccabean politics, will be found at 1 Macc. xii. 34, xiii. 2, xiv. 5, etc.

When Pompey invaded Syria, in B.C. 63, Joppa was annexed to that province. It was subsequently part of the possessions of Herod the Great and Archelaus, until, with all Palestine, it became a part of the Roman province of Syria.

Since that day, Joppa has had various vicissitudes. In the last Jewish War, Josephus states that 80,000 inhabitants were slain by Cestius. The city was rebuilt by pirates, who ravaged the neighbouring coast from Cilina to Egypt. For this, Vespasian again destroyed the town. In the time of Eusebius, Joppa had again revived, and had a bishop. For a thousand years it has been the principal landing-place for pilgrims going to Jerusalem. During the Crusades, Paynim and Christian took and re-took, fortified, destroyed, and re-built Joppa as occasion served. After the Crusades, desolation set in, and in thirteenth-century-travels the town is described as a mere collection of tents, no habitable house remaining. During succeeding times it again revived, and resumed a portion of its old importance. In 1797 the

French took the place, and shot on the strand 4000 Albanians, who had surrendered on solemn promise of safety. Here also Napoleon, when obliged to retreat, had 500 sick soldiers poisoned in the plague hospital.

In the time of the apostles, a considerable number of Jews dwelt in Joppa. The remaining population was a mixed multitude of Egyptians, Phœnicians, Syrians, and Greeks, with a few officials of the Roman Government. Amongst the Jews, a few disciples of Jesus of Nazareth were found, and when Dorcas died, "full of good works and almsdeeds," her fellow converts sent to Lydda (p. 78), where Peter had just restored Eneas to health, and besought his aid. Peter came, restored Dorcas to life (Acts ix. 31—43), and lodged at the house of one Simon a Tanner, a house to be henceforth memorable in the world's history as the spot where divine command was given to include the Gentiles in the fold of Christ (Acts x. 9—23).

The House of Simon the Tanner is still shown, and Dean Stanley considers that the circumstances are all in favour of the *site* having been truly identified.

"The rude staircase to the roof of the modern house, flat now as of old, leads us to the view which gives all that is needed for the accompaniments of the hour. There is the wide noonday heaven above; in front is the long bright sweep of the Mediterranean Sea, its nearer waves broken by the reefs famous in ancient Gentile legends as the rocks of Andromeda. Fishermen are standing and wading amongst them—such as might have been there of old, recalling to the Apostle his long-forgotten nets by the Lake of Gennesareth, the first promise of his future call to be 'a fisher of men.'"—*Stanley's Sinai and Palestine.*

The **town of Jaffa** is beautiful from the sea, but the reverse of beautiful in the midst of its streets, which are

dirty, narrow, and winding. The houses are built promiscuously, and although looking picturesque from a distance, command no admiration from a nearer view. Donkeys and camels may be met with in the streets, but not vehicles. The population is estimated from 25,000 up to 30,000, and is increasing. There are about a thousand Christians, a few Jews, and the rest are Mahomedans.

There are three convents at Jaffa—the **Greek Convent**, near the landing-place, the **Latin Convent** (the house of Simon the Tanner), and the **Armenian Convent**, where the sufferers by the plague were poisoned by order of Napoleon.

The **Bazaar** is insignificant, and would not be worth the trouble of visiting, but that it presents a very animated scene, and is frequented by a curious crowd of all nations. Near the Bazaar is a **Gateway** and a **Fountain**, at which many women congregate to gossip and draw water. The money-changers, and the large vegetables and fruit, especially oranges, will attract attention.

The city was, until recently, surrounded by a **high wall**, but it was taken down by order of the Turkish Government, and the stones sold for building purposes. Several merchants have bought pieces of the wall, and have commenced building houses and shops in the outskirts of the town.

There are three **Mosques** in Jaffa, but none of them present any remarkable features.

The most interesting thing in Jaffa for the sight-seer is the **Orange Groves.** They are extensive, easily accessible, and the fruit is exquisite; on some of the trees hundreds of ripe luscious oranges may be seen, oval in shape, and some measuring from ten to fifteen inches in circumference. The traveller must by no means omit to visit here; the

aroma in the evening and early morning is delicious, and every sweet scent should be courted in Palestine. Other fruits—lemons, pomegranates, water-melons, etc.—also come to great perfection here. For miles round the scene is one of luxuriant beauty. These orchards, or gardens, are protected by rows of the prickly cactus, forming an impenetrable hedge. There are, in the vicinity, over 300 of these gardens, varying in size from three or four acres to ten or twelve acres; about a hundred of the gardens have two wells each, the remainder only one well each. Oranges are sometimes sold in the streets of Jaffa at the rate of eight or ten a penny, and about 8,000,000 are exported annually.

As nearly every traveller in Palestine is interested in the work of Christian education in the East, a visit to Miss Arnott's School may well be included among the things to be done in Jaffa, more especially if the day be Sunday. The school is not under the auspices of the Society for Promoting Female Education in the East, but is the result of Miss Arnott's individual exertions; assisted by various societies and private individuals. Not being under the patronage of any society it has a special claim upon the passing traveller, and everyone who pays a visit will be well rewarded for his pains. There is nothing in the East which excites the wonder and arouses the indignation of the Western traveller more than the degradation to which the women are subjected and the lamentable ignorance in which they live, and it is to grapple with this evil, amongst others, that the school has been established.

In March, 1863, Miss Arnott gathered fourteen little girls around her; in the summer of the same year the

numbers increased to fifty ; in 1869, she commenced to take in boarders in order to train them as teachers. Her efforts have been so successful that a piece of land has been purchased on which a large, substantial house has been erected. There are over 50 pupils in the day-school, about 60 persons meet every Sunday for Protestant worship, and 13 boarders are in training as teachers. £10 per annum is the cost of maintaining and thoroughly educating a girl in the house.

Close to Miss Arnott's school is a hospital for natives, established in 1882 mainly by the exertions of the late Miss Mangen, ably assisted by Miss Newton. The hospital is entirely supported by voluntary contributions. Mrs. Bowes will be glad to see visitors who take an interest in hospital work.

Just outside Jaffa, to the north, or left of the gate, is a miserable Mahomedan cemetery, and beyond this, close to the Jerusalem Hotel, is the **German Colony.** A colony was founded here, in the first instance (1866), by some Americans, but their scheme was unsuccessful, and when the *Quaker City* visited Jaffa it took away the bulk of the colonists to Egypt, from whence they were assisted back again to America ; a party of Germans then took possession of the spot, and continue there to this day. They number about one hundred families, and although, with the many unfavourable circumstances around them, they make slow progress, it is a fact that they make progress. The tourist who is interested in the question of what Palestine is capable of becoming (see p. 118) will do well to visit this colony, and extend his journey to Sarona, a little to the north.

JAFFA TO JERUSALEM.

(Distance 40 miles. On horseback, a ride of 11 hours. By carriage, the journey is done in 8 hours.)

When the departure from Jaffa takes place late in the day, it is usual to break the journey at Ramleh, stopping at Rheinhart's Hotel, or the Convent (p. 76), and travellers in carriages who are only making the short tour generally sleep at the hotel at Ramleh, but if an early start be made from Jaffa, the journey to Jerusalem can be accomplished in the day without undue fatigue. The road is perfectly safe, and the journey may be made on horseback, by carriage, or by the infirm, in a palanquin—

There are two routes. (1) From Jaffa to Ramleh direct—time 3½ hours. (2) From Jaffa to Ludd (Lydda) and to Ramleh—time 4½ hours.

Both roads are good in dry weather, but in the rainy season the one to Lydda is very muddy, while the direct road to Ramleh is good at all times.

Leaving Jaffa, for half an hour the road is through orange, lemon, pomegranate, and other fruit gardens; on the left is a **Fountain** with several large sycamore trees in front and a few cypress trees behind (this is pointed out by some dragomans, who seek to make capital out of everything, as the Tomb of Dorcas, or, if it be preferred, the spot where she was raised to life). Emerging from the gardens, the **Plain of Sharon** is entered; it extends from Jaffa to Cæsarea, and from the central hills to the Mediterranean, and is the northern extremity of the Sephela. It was celebrated for its fertility and its suitableness for pasturage (1 Chron. xxvii. 29, xxxiii. 9; Isa. xlv. 10), and now it produces grass and flowers in profusion, and is capable of much better cultivation.

It is interesting to remember that this has been the great thoroughfare to Jerusalem in all ages. The materials for the Temple were all carried along this road; Prophets and Apostles have ridden across this flowery plain, and the feet of myriad Crusaders have trodden it. It has been sung in the poetry of sorrow and of joy. The voice of despair has cried, "The earth mourneth and languisheth; Lebanon is ashamed and hewn down; Sharon is like a wilderness" (Isa. xxxiii. 9); but the voice of hope has been heard saying, "The wilderness and the solitary place shall be glad; the excellency of Carmel and Sharon, they shall see the glory of the Lord and the excellency of our God" (Isa. xxxv. 1, 2).

The **Rose of Sharon** (Song of Sol. ii. 1) is supposed by many to be a species of mallow; others contend that it is the narcissus, meadow saffron, anemone, lily, asphodel, "Saviour's blood drop," etc., all of which are found here in abundance. Warburton says the plain is "sprinkled with the iris, wild tulip, and almost every flower except its own peculiar rose." Thomson says he has "seen thousands of Solomon's roses on Sharon," but he regards the rose as a species of mallow.

The greatest profusion of flowers is seen in April or May, in autumn the whole plain is like a wilderness.

Soon after entering the plain a small village will be seen on the right, owned by a society called the Jewish Agricultural School. In less than half an hour from this spot **Yazur**, an old village, is passed (perhaps the site of some Hazor; Hazor-shual, to wit, Joshua xix. 3). Near this village is a Wely which some dragomans point out as Abraham's Fountain.

Here the road to Lydda branches off to the left (p. 78).

Proceeding on the direct road, fields and low hills are passed, and in about twenty minutes Beit-Dejân is seen on the left hand (p. 78). It was doubtless one of the many Beth Dagon's, *i.e.*, House of Dagon, the deity of the Philistines (Joshua xv. 41). Half an hour before reaching Ramleh the modern village of Surafend will be seen on the right hand surrounded by cactus hedges (*cactus opuntia*); and on the left the olive-trees surrounding Lydda.

RAMLEH.

[There is a new Hotel here with very clean and comfortable rooms for about 30 travellers. The rooms should be ordered in advance through Messrs. COOK & SON'S agent.]

Ramleh (*sand*) is tolerably well-built, and has a population of about 4000, of whom nearly a third are Christians. There is a tradition that Ramleh corresponds with the Arimathæa of the New Testament, where dwelt that disciple who gave the grave wherein never man lay, for the burial of our Lord (Matt. xxvii. 57), and that the Latin Convent stands on the site of the house of Nicodemus; there does not appear, however, to be any historical evidence for these traditions. It was here that in ancient times the great caravan route from Damascus to Egypt crossed the route from Jaffa to Jerusalem. The town was probably of Saracenic origin, being attributed to Solyman (eighth century). It was a halting-place of the Crusaders, and it suffered in the wars between the Franks and Saladin. In the time of the French invasion Napoleon made this town his head-quarters.

Round about Ramleh the senses are gratified with the loveliness and fragrance of gardens and orchards, but the

sights and smells encountered in the narrow, dirty streets of the town are very objectionable. Ophthalmic diseases, partly attributable to the sand that sweeps along the lanes, and partly to the small thorns of the prickly pear, which blow about in summer when the fruit is ripe, rage among the populace.

There are a few soap factories in Ramleh, some churches, convents, mosques, and minarets, but none of any particular interest. By far the most interesting thing in Ramleh is the **Great Tower**, a short distance from the town. Various theories have been entertained as to the origin of this tower and of the ruined building around it—some alleging that it was a mosque built by the founder of the town; others that it was a khân; and others that it was a Christian Church built by the Crusaders. The architecture is clearly Saracenic, and an inscription assigns its origin to a Moslem chieftain. But this inscription, it is contended by some, in accordance with a practice by no means infrequent, has been placed on an erection of an earlier date.

The tower is square, and of great beauty. Every traveller should make a point of ascending to the gallery by the 120 well-worn, but perfectly safe, steps. The **View** from the summit is very fine, and is thus described by Thomson:—"The view from the top of the tower is inexpressibly grand. The whole plain of Sharon, from the mountains of Judea and Samaria to the sea, and from the foot of Carmel to the sandy deserts of Philistia, lies spread out like an illuminated map. Beautiful as vast, and diversified as beautiful, the eye is fascinated, the imagination enchanted, especially when the last rays of the setting sun light up the white villages which sit or hang upon the many-shaped declivities of the mountains." To specify,

with a little more precision, the places comprehended in the view; the traveller can see Ashdod (p. 383), Askelon (p. 385), and Gath (p. 398); also from Gaza in the south, to Cæsarea in the north, and from the Mediterranean on the west to the Mountains of Samaria on the east.

JAFFA TO RAMLEH, BY LYDDA.

The route from Jaffa to Lydda is the same as in the previous route until the *Wely*, sometimes called Abraham's Fountain, is reached (p. 76). The road then turns to the left; a small village is passed on the left, and then Beit-Dejân (p. 76), from which place, if so minded, the traveller might proceed by a path on the right hand to Ramleh.

The route to Lydda lies forward, and the olive-trees around the town clearly indicate its whereabouts.

Lydda (the Greek form of Lod, called by the Romans Diospolis, and now Ludd) was one of the ancient cities of Palestine (1 Chron. viii. 12). After the Captivity, it was occupied by the Benjamites (Ezra ii. 33; Neh. vii. 37). In the time of Cassius Longinus, after the death of Julius Cæsar, the whole of the inhabitants were sold into slavery. Here, under the second Gamaliel, a famous Rabbinical School flourished. Bishops of Lydda figure in early ecclesiastical history, and in 415 a Council at this place welcomed Pelagius as a Christian brother. In 1191 Saladin completely destroyed the town. Its greatest interest to the traveller will probably be its New Testament associations. "It came to pass, as Peter passed throughout all quarters, he came down also to the saints which dwelt at Lydda. And then he found a certain man named Eneas, which had kept his bed eight years, and was sick of the palsy.

And Peter said unto him, Eneas, Jesus Christ maketh thee whole: arise, and make thy bed. And he arose immediately, and all that dwelt at Lydda and Saron (Sharon) saw him, and turned to the Lord" (Acts ix. 32—35).

The principal thing to see in Lydda is a very fine **Church**, dedicated to St. George, who, according to some traditions, was born and buried here. Justinian, it is said, reared a church to his memory, which edifice was destroyed by the Saracens in the eighth century. It was rebuilt by the Crusaders, destroyed by Saladin, and rebuilt by Richard Cœur de Lion (?). The church is now in the possession of the Greeks, and is shown by one of the monks from the monastery. It will be seen that the present church is made up of much ancient material from the former churches on this spot.

Leaving the church and the mosque, the road to Ramleh is on the left. Passing amongst olive gardens and palm-trees the road improving as we proceed, the town of Ramleh (p. 76) is seen in the distance, and serves to mark out the route unmistakably.

RAMLEH TO JERUSALEM.

A few minutes after leaving Ramleh, a burial-ground is crossed. Away to the left is seen **Jimzû**, the ancient Gimzo, taken from the Israelites by the Philistines in the time of Ahaz (2 Chron. xxviii. 18).

Supposing that the traveller is enjoying his first day of Palestine travel, he will, during the journey from Jaffa to Ramleh, have become accustomed to the saddle; have obtained some knowledge of his horse, and will be prepared, after his luncheon, to look about, and enter into some of those peculiar pleasures which are to be enjoyed only in the

Holy Land. Every hour's march will furnish him with subjects of thought connected with the Bible. Perhaps this will be, therefore, a fitting place to call attention to some of the Illustrations of Scripture which are to be gathered by the observant at every point.

"Look, for instance, at that man ploughing yonder field. His plough is of two poles, which cross each other at the ends next to the ground. One pole is fastened to the yoke, and is used for drawing; the other is used by the driver, as a ploughshare at one end and a handle at the other. Only one handle; and one thinks of that saying, 'No man having put his *hand* to the plough, and looking back, is fit for the kingdom of heaven' (Luke ix. 62). In his other hand he carries a long spear or goad, with a sharp point, for touching up the oxen. It is seven or eight feet long, with a sort of spade at the other end for scraping the dirt off the plough. It is no use for the refractory oxen to raise their heels when the goad touches them; the driver is safely behind the plough and out of reach. One thinks of that saying of Saul of Tarsus, 'It is hard for thee to kick against the pricks,' that is, the goads (Acts ix. 5); and of 'Shamgar, the son of Anath, which slew of the Philistines six hundred men with an ox-goad; and he also delivered Israel' (Judges iii. 31).

"Look at the land which the man is ploughing. It has no hedge or fence; a few heaps of stones mark out his boundary. I would guarantee to scatter all those stones in an hour, but I should bring down upon my head this crushing penalty—'Cursed be he that removeth his neighbour's landmark. And all the people shall say, Amen' (Deut. xxvii. 17).

"When Ruth went gleaning in the field after the reapers, she had no hedges or ditches to scramble over she

only passed the boundary of stones in a large field, similar to those in the plain of Sharon, 'and her hap was to light on *a part of the field* belonging to Boaz' (Ruth ii. 3).

"This is but a specimen of the trains of association which are started by the merest incidents and circumstances of travel, and time would fail to tell of a tithe of such scriptural associations as a day's journey in Palestine will call to mind."—(*Hodder.*)

In about three quarters of an hour from Ramleh a small mud village on the right is passed, named Bareh, and beyond this, in about one hour, a village near the road on the left, El-Kubab, with a Muslim population of about 400. Like many of the villages hereabout, it is on a *tell*, and is surrounded with the cactus hedge.

A few rods beyond the village, and before descending the hill, stop and take a view over the Valley of Ajalon, where that wondrous scene occurred (Joshua x. 12) when Joshua obtained the victory over the five kings of the Amorites, and the moon stood still until the conquest was complete. "Sun, stand thou still upon Gideon, and thou, Moon, in the valley of Ajalon! And the sun stood still, and the moon stayed until the people had avenged themselves upon their enemies." Ajalon (Yâlo) was a city of the tribe of Dan (Joshua xix. 42).

From this spot a dragoman well up to his work will point out the two Beth-Horons (p. 91) to the left, in a north-easterly direction, and the recently-identified site of Gezer (see below) on the right. There are extensive ruins of this place, which was a Canaanitish royal city on the south-western border of Ephraim. The king of Gezer was defeated by Joshua (Joshua x. 33, xii. 12). The city, with its suburbs, was given to the Kohathite Levites (Joshua xxi. 21). The city, not being dispossessed of its original

inhabitants, remained a strong fortress of the Philistines for many centuries. It was invaded by David (1 Sam. xvii. 8). It was captured and burned by Pharaoh, who gave it "for a present to his daughter, Solomon's wife" (1 Kings ix. 15—17); and it was rebuilt by Solomon. It is often referred to in the times of the Maccabees (1 Macc. xv. 28, 35).

M. Clermont Ganneau has found on this spot previously indicated by him as the site of Gezer, not only the name Tell-el-Gezer still existing, with traces of the foundations of houses, but two inscriptions, exactly alike, in Hebrew and Greek, the Hebrew words being translated "the boundary of Gezer." We have thus new data for many important points of dispute. There are, for instance, the boundaries of a Levitical city (Numbers xxxv. 4, 5); the direction of the square, which is now seen to have lain with its four angles at the four cardinal points; the exact length of "two thousand cubits," and therefore of one cubit.

In addition to these two places the dragoman should also point out the route which the Amorite kings took to **Makkedah** (p. 95.) "And it was told Joshua, saying, The five kings are found hid in a cave at Makkedah" (Joshua x. 16, 17).

After descending the hill, the valley of Ajalon is crossed on the way to the village of **Latrûn** (robber), about three-quarters of an hour from Kubâb. It is on a hill to the right of the road. There are a few ruins and cisterns of very recent date. It is the traditional native place of Dimas, the penitent thief. The mediæval legend says that he was in early life associated with the *im*penitent thief, and, when Mary fled into Egypt with the Holy Child, and passed this way, the two thieves fell upon the party, and demanded a heavy backsheesh for ransom. But Dimas.

"touched by the grace of the Divine Infant, protected Him from the brutality of his accomplice."

Many believe that **Latrûn** may be identified with **Modin** of the Maccabees, but Captain Condor thinks that the real site of **Modin** is the present **Mideyeh**, a village on the north of the old route from Jerusalem to Jericho near the Beth-Horons. Here the deputy of Antiochus Epiphanes set up the idol altar, and called upon the Jews to come and worship, when old Mattathias and his five sons burst upon the scene, scattered the idolaters, and fled to the hills. Then commenced the long and glorious struggle of the Maccabean War, resulting in new national life, new modes of thought, and an entirely new phase of Judaism. On this mound were buried Mattathias and his son, the renowned Judas Maccabeus, Lion of Judah, and others of the Asmonæan family.

Very near Latrûn is the village of **Amwâs**, or **Emmaus** (*not* the Emmaus of St. Luke's Gospel), with the ruins of a church and a fountain, which is said to have had almost miraculous properties for healing all manner of diseases. This small village was an important town in ancient times, although it does not receive any mention in the Scriptures. Here Judas Maccabeus gained a victory over Georgias (1 Mac. iii. 40—57, iv. 3, ix. 50). The Roman General Varus burned the city in 4 A.D. It was rebuilt in 220 A.D., by Julius Africanus, and by him named **Nicopolis**. It is utterly impossible to reconcile this Amwâs, or Emmaus, with the town of that name in the Gospel, although curiously enough it was regarded as that site for nearly ten centuries (third to thirteenth).

This town and Beit Nuba (a little to the north) are prominent in the story of Richard Cœur de Lion's last weeks in Palestine, before concluding a peace with Saladin.

One hour from Latrûn, passing *Bir Eyyûb* (Job's Well) and *Deir Eyyûb* (Job's Convent), the traveller arrives, at the foot of the mountains, at a place called Bâb-el-Wady (the door or entrance to the valley).

Proceeding towards Jerusalem, the traveller pursues his course along the Wâdy 'Aly, a narrow, steep, winding defile, where on every hand "hill rises upon hill, gray, bald, and rugged." Furze and heath, and a profusion of wild flowers grow among the rocks, but the trees are stunted and spare. In other parts adjacent, desolation reigns supreme. "Not a blade of grass nor a leaf of tree to be seen, a wild region, such as you might look for in Iceland; so desolate that one instinctively buttons up the coat as if it ought to be cold; so desolate that one feels for weapons of defence, although not a sign of life is in view."

At the top of this first mountain of Judæa there is a fine view of the sea, Jaffa, Ramleh, the Plain of Sharon, and the sandhills of the coast.

Near this place on the right, in a large olive grove, is the small village of Sâris. This is another of the places which some have erroneously sought to identify with Emmaus, without the slightest foundation. In an hour from Sâris we reach the village of Abou-Gosch, named after a notorious ruffian who, with a band of relations equally ruffianly, were the terror of the neighbourhood, and especially of travellers. On one occasion it is said they fell upon a band of Franciscan monks, and stifled them to death in an oven. About thirty years ago they were seized and transported, but their descendants still live in the village, and are perhaps as honest as the villagers round about, which is not saying much, however, for their respectability.

The former name of the village of Abou-Gosch was a

much pleasanter one. It was Kuryet-el-'Enab, or the Town of Grapes; and this is comparatively a recent name for it, as in the far away ages it was Kirjath-Jearim, the City of Woods. (The identification was made by Robinson.)

Kirjath-jearim was one of the four cities of the Gibeonites (Joshua ix. 17), on the north boundary of Judah (xv. 9), and the southern one of Benjamin (xviii. 14, 15). Urijah, the prophet, was born here (Jer. xxvi. 20). After the exile this was one of the ancient cities again inhabited (Ezra ii. 25; Neh. vii. 25).

The principal event narrated in Scripture about Kirjath-jearim will be remembered with interest here.

The ark of God was at Bethshemesh (p. 402). "And the men of Kirjath-jearim came, and fetched up the ark of the Lord, and brought it into the house of Abinadab in the hill, and sanctified Eleazar his son to keep the ark of the Lord. And it came to pass, while the ark abode in Kirjath-jearim, that the time was long; for it was twenty years: and all the house of Israel lamented after the Lord" (1 Sam. vii. 1, 2). At the end of that time, "David gathered all Israel together, from Shihor of Egypt even unto the entering of Hemath to bring the ark of God to Kirjath-jearim" (1 Chron. xiii. 5). The traveller may perhaps realize the scene as he approaches the village, and settles in his mind some house "in the hill" as the starting place. Never was there such a day in the picturesque village before. It was the beginning of Israel's glory. No wonder therefore that, "David and all Israel played before God with all their might, with singing and with harps, and with psalteries and cymbals and trumpets." Perhaps as the vast procession moved down the steep hill the refrain of this song might have been heard :—

"Lo, we heard of it at Ephratah :
We found it in the fields of the wood.*
We will go into His tabernacles :
We will worship at His footstool.
Arise, O Lord, into Thy rest ;
Thou, and the ark of Thy strength."
Ps. cxxxii. 6, 8.

The principal thing to see here is a ruined **Church**, sometimes called the Church of St. Jeremiah, on the supposition that Kirjath-jearim was the same as Anathoth (p. 238), where the prophet was born. The church is massive, consisting of nave and aisles, and at the east end three apses. Traces of frescoes may still be seen on the walls.

It sometimes happens that a party of tourists enter the church on horseback (it is only used as a stable), and the effect of a large party in such place and circumstance is very curious.

There is a crypt under the church, but it is not accessible. The church is in possession of the Latins. Few will care to visit the tomb of Abou-Gosch, which is north of the church, beside a small mosque.

Descending from Kirjath-jearim (Kuryet-el-'Enab, or Abou-Gosch, whichever name may be preferred), in a quarter of an hour we pass on the right an Arab coffee-shop, beside a spring, named **'Ain Dilb**. About here may be seen several karoob trees (the *Ceratonia siliqua* of botanists), which bear pods with a kind of bean in them, very sweet when ripe. The prodigal son "would fain have filled his belly" with these husks or beans (Luke xv. 16).

To the right of 'Ain Dilb is a high hill with the village of **Sôba**, and a ruined castle on the top, not satisfactorily identified with any scriptural site. In three-quarters of an

* Kirjath-jearim ; *i.e.*, City of Woods.

hour we reach the top of a hill, where there is a ruined castle called **Kustal**, probably from *castellum*, castle. From here there is a good view, including Neby Samwîl, the traditional burial-place of the prophet Samuel, and the ancient Mizpeh (p. 97).

From Kustal a descent of half an hour brings the traveller into the **Valley of Kolonieh**, by a zig-zag road. To the right is a beautiful little village, called 'Ain Kârim; it is situated in the midst of olive, fig, and other fruit trees, and has a population of about 800, mostly Christians. The village is extending up the hill, neat cottages being built by Russian women. Tradition makes it the birthplace of St. John the Baptist; the arguments being that as Zacharias, his father, was a priest, he would live near Jerusalem, and in Luke i. 39, his residence is described as "in the hill country in a city of Judah."

Kolonieh (*Colonia*) is about a quarter of an hour further on; it is a pretty little place, with orchards, gardens, and groves. This has been considered by many to be the Emmaus of St. Luke's Gospel; but so has Nicopolis (p. 84), Kirjath-jearim (p. 86), Sârîs (p. 85), and Kubeibeh, three miles west of Mizpeh (p. 97). St. Luke says Emmaus was "threescore furlongs from Jerusalem" (Luke xxiv. 13), and Josephus mentions a village of the same name at the same distance from Jerusalem. Kolonieh, the site favoured by Mr. Grove, is as much too near Jerusulem as Sârîs is too far.

In the valley of Kolonieh is a bridge, crossing the bed of the valley, and here travellers have been in the habit of gathering "smooth stones out of the brook," in memory of the conflict between David and Goliath, which tradition has located here. The site does not, however, agree with the Scripture narrative (p. 400).

From **Kolonieh to Jerusalem** is a journey of one

and a half hours—about four and a half miles—and is nearly all the way up hill. Near to the top the village of Lifta, is seen in a deep valley on the left. As the wild high table-land in the neighbourhood is approached, the traveller may well reflect on the associations connected with the road he is traversing. Along it the ark of God was borne in triumph to Mount Zion; somewhere along the route Christ joined the two disciples on their way to Emmaus. From age to age thousands of Israelites have gone up here to the solemn feasts at Jerusalem. And in after times these desolate regions have echoed to the tramp of Roman legions, and the war cry of the Crusaders.

After reaching the top of the hill, the Mount of Olives will be seen on the east, and Scopus the northern range of Olivet. In a few minutes more a large building on the right is passed; it is the Convent of the Cross, which the Greeks say is over the spot where the tree grew from which the Cross was made. To the left is another large building, formerly the German Orphanage, now a Turkish military hospital.

When the hill in front is reached the traveller will behold Jerusalem, but he must bear in mind that the view will be sure to disappoint him; he will only see the western wall and a few houses of the city, and he will be vexed to see a mass of ugly buildings erected by the Russians, principally for the benefit of their pilgrims. Some travellers prefer turning off by the road to the right, and making their way to Bethlehem, and leaving Jerusalem until they shall make their entry by way of Jericho—that is unquestionably the finest view, and the sight is overwhelming. But it is tantalizing, too, to be within a stone's throw of the Holy City and not to visit it at once.

From the hill top there is a good view of the Moun-

tains of Moab and the "mountains round about Jerusalem."

In Tasso's *Jerusalem Delivered* he thus describes the emotions of the Crusaders on their first view of the Holy City:—

"With holy zeal their swelling breasts abound,
And their winged footsteps scarcely print the ground,
When now the sun ascends th' ethereal way,
And strikes the dusty field with warmer ray.
Behold, Jerusalem in prospect lies!
Behold, Jerusalem salutes their eyes!
At once a thousand tongues repeat the name,
All hail Jerusalem with loud acclaim.

"At first transported with the pleasing sight,
Each Christian bosom glowed with full delight;
But deep contrition soon their joys opprest,
And holy sorrow saddened every breast.
Scarce dare their eyes the city walls survey,
Where clothed in flesh their dear Redeemer lay;
Whose sacred earth did once their Lord enclose,
And where triumphant from the grave He rose."

Descending towards the city, we have on our left the Russian buildings (p. 184), on the right, in the valley, a large reservoir, the Upper Pool of Gihon, in Isaiah's time the "upper pool in the Fuller's Field," and then before us is the Jaffa Gate (p. 144).

FROM LYDDA TO JERUSALEM.

By the Beth-Horons and Neby Samwîl (Mizpeh).

The route leads through pleasant groves and past cactus hedges for a short distance, and then the hill on which **Jimzû** stands (p. 80) becomes visible, and towards this the traveller bends his way.

Jimzû is the ancient **Gimzo** (*place fertile in sycamores*). It was captured by the Philistines with Ajalon and other places in the reign of Ahaz (2 Chron. xviii. 18); it is situated on the spur of the hills of Judea, and stands "like a fortress above the lower hills, as if to defend the passes beyond."

From Jimzû the path to the left is followed, and soon "the hill country of Judah" is entered. The ascent is long (about 2½ hours) and somewhat tedious as the road is rough, although not rougher than that from Ramleh to Jerusalem (p. 80). At the top of the hill there is a village, Umm Rûsh, after passing which the road descends to the village of **Beit 'Ur-el-Tahta** (Beth-Horon the Nether). An hour of steep up-hill work brings the traveller to **Beit 'Ur-el-Fôka** (Beth-Horon the Upper).

These two sites occupy an important place in Biblical history and geography. They formed the boundary between Judah and Benjamin (Joshua xvi. 3, 5, xviii. 13, 14), and they are referred to over and over again in the Scripture narrative; they are chiefly famous, however, as the scene of one of Joshua's greatest battles. The account of the battle is so admirably given by Stanley that we insert here an extract sufficient for the traveller to follow the main incidents of the story recorded in the Scriptures. If the traveller will make his way to the **Sheikh's House** in Upper Beth-Horon and take his stand on the roof, he will read Joshua x., and then the admirable commentary given below. It must be remembered that the route comprehended in this tour includes El-Jib (*Gibeon*) and Neby Samwîl (*Mizpeh*), from both which places incidents of the battle will be recalled with interest.

"The summons of the Gibeonites to Joshua was as urgent as words can describe, and gives the key-note to the

whole movement. 'Slack not thy hand from thy servants; come up to us quickly, and save us, and help us; for all the kings of the Amorites that dwell in the mountains are gathered together against us.' Not a moment was to be lost, As in the battle of Marathon, everything depended on the suddenness of the blow which should break in pieces the hostile confederation. On the former occasion of Joshua's visit to Gibeon it had been a three days' journey from Gilgal, as according to the slow pace of Eastern armies and caravans it might well be. But now, by a forced march, 'Joshua came upon them suddenly, and went up from Gilgal all night.' When the sun rose behind him he was already in the open ground at the foot of the heights of Gibeon, where the kings were encamped (according to tradition) by a spring in the neighbourhood. The towering hill, at the foot of which Gibeon lay, rose before them on the west. The besieged and the besiegers were alike taken by surprise. As often before and after, so now, 'not a man could stand before' the awe and the panic of the sudden sound of that terrible shout —the sudden appearance of that undaunted host, who came with the assurance not 'to fear, nor to be dismayed, but to be strong and of a good courage, for the Lord had delivered their enemies into their hands.'

"The Canaanites fled down the western pass, and 'the Lord discomfited them before Israel, and slew them with a great slaughter at Gibeon, and chased them along the way that *goeth up* to Beth-Horon.' This was the first stage of the flight. It is a long rocky ascent, sinking and rising more than once before the summit is reached. From the summit, which is crowned by the village of Upper Beth-Horon, a wide view opens over the valley of Ajalon, of '*Stags*' or '*Gazelles*,' which runs in from the plain of Sharon. Jaffa, Ramleh, Lydda are all visible beyond.

" 'And it came to pass, as they fled before Israel, and were in the *going down* to Beth-Horon, that the Lord cast down great stones from heaven upon them unto Azekah.' This was the second stage of the flight; the fugitives had outstripped the pursuers, they had crossed the high ridge of Beth-Horon the Upper, they were in full flight to Beth-Horon the Nether. It is a rough, rocky road, sometimes over the upturned edges of the limestone strata, sometimes over sheets of smooth rock, sometimes over loose rectangular stones, sometimes over steps cut in the rock.

"It was as they fled down the slippery descent, that, as in the fight of Barak against Sisera, a fearful tempest, 'thunder, lightning, and a deluge of hail,' broke over the disordered ranks; 'they were more which died of the hailstones than they whom the children of Israel slew with the sword.'

"On the summit of the pass, where is now the hamlet of the Upper Beth-Horon, looking far down the deep descent of the western valleys, with the green vale of Ajalon stretched out in the distance, and the wide expanse of the Mediterranean Sea beyond, stood, as is intimated, the Israelite chief. Below him was rushing down, in wild confusion, the Amorite host. Around him, were 'all his people of war and all his mighty men of valour.' Behind him were the hills which hid Gibeon—the now rescued Gibeon—from his sight. But the sun stood high above those hills ;'in the midst of heaven,' for the day had now far advanced, since he had emerged from his night march through the passes of Ai; and in front, over the western vale of Ajalon, may have been the faint form of the waning moon, visible above the hailstorm driving up from the sea in the black distance. Was the enemy to escape in safety, or was the speed with which Joshua had 'come quickly, and saved and helped' his

defenceless allies to be rewarded, before the close of day, by a signal and decisive victory? It is doubtless so standing on that lofty eminence, with outstretched hand and spear, as on the hill above Ai, that the hero appears in the ancient song of the "Book of the Heroes."

"Then spoke Joshua unto Jehovah,
In the day 'that God gave up the Amorite
Into the hand of Israel' (lxx.),
When he discomfited them in Gibeon,
'And they were discomfited before the face of Israel' (lxx.)
And Joshua said,
'Be thou still, O sun, upon Gibeon,
And thou, moon, upon the valley of Ajalon!
And the sun was still,
And the moon stood,
Until the Nation (or, lxx., 'until God') had avenged them upon their enemies.
And the sun stood in 'the very midst' of the heavens
And hasted not to go down for a whole day.
And there was no day like that before it or after it,
That Jehovah heard the voice of a man,
For Jehovah fought for Israel.
And Joshua returned, and all Israel with him, unto the camp in Gilgal."

The route from Beit-'Ur-el-Fôka to *El-Jib* is at first very rocky and rough. It follows for some distance the course of a Roman road, which may be traced at intervals. In a little less than two hours the summit of the hill is attained, and then there bursts upon the view El-Jib and Neby Samwîl. A plain lies below us, and having crossed it, in less than half an hour we are at El-Jib, the ancient Gibeon.

Fine as the view is from Gibeon, that from Neby Samwîl is much finer, and takes in a wealth of historical pictures second to hardly any in Palestine.

Gibeon (belonging to a hill—*i.e.*, a hill city) was one of the most important cities of the Hivites (Joshua ix. 7, x. 2, xi. 19). It lay within the territory of Benjamin (Joshua xviii. 25).

From this place went the cunning townsfolk to obtain a league with Joshua. They went with "sacks upon their asses, and wine-bottles old, and rent, and bound up, and old shoes and clouted upon their feet, and old garments upon them, and all the bread of their provision dry and musty." In this way they journeyed to Joshua at Gilgal, representing that they had come from "a very far country." Joshua's heart was touched, and he made a league with them to let them and their people live. He was entrapped, for he soon discovered them to be near neighbours; yet for his oath's sake he let them live; but he made them "hewers of wood and drawers of water" (or slaves) to the whole congregation thenceforth for ever (Joshua ix.)

Joshua came to the defence of the Gibeonites when they were besieged by the five kings of the Amorites (p. 92) and in the great battle which followed, "the sun stood still upon Gibeon" (Joshua x. 12).

Afterwards Gibeon became a city of the Levites (Joshua xviii. 25); and here came the tabernacle after its wilderness journey, and here it stayed until the completion of Solomon's Temple, while the ark was at Jerusalem. There is much controversy as to whether the "high place of Gibeon" is this hill of El-Jib, or the more commanding site of Neby Samwîl; the weight of evidence seems in favour of the latter. Stanley places Mizpeh on Scopus (p. 175).

Here came "Zadok the priest, and his brethren the priests, before the tabernacle of the Lord in the high place that was at Gibeon, to offer burnt-offerings unto the Lord upon the altar of the burnt-offering continually morning and

evening, to do according to all that is written in the law of the Lord, which He commanded Israel" (1 Chron. xvi. 39—40. See also xxi. 29; 2 Chron. i. 2).

It was here that one of the most interesting religious ceremonies was ever seen in Judæa. "The king (Solomon) went to Gibeon to sacrifice there; for that was the great high place; a thousand burnt-offerings did Solomon offer upon that altar" (1 Kings iii. 4—15). And "in Gibeon the Lord appeared to Solomon in a dream by night; and God said, Ask what I shall give thee." And "the wise and understanding heart" was chosen, and given together with "riches and honour."

Several tragic incidents occurred at Gibeon. On one of the hill slopes there is a large reservoir, "the Pool of Gibeon." This was, no doubt, the spot where Abner and Joab met, "and they sat down, the one on the one side of the pool, and the other on the other side of the pool. And Abner said to Joab, Let the young men now arise and play before us. And Joab said, Let them arise. And these arose and went over by number twelve of Benjamin, which pertained to Ish-bosheth the son of Saul, and twelve of the servants of David." All these athletes were slain, for "they caught every one his fellow by the head, and thrust his sword in his fellow's side; so they fell down together. Wherefore that place was called Helkath-hazzurim" (*i.e., the field of strong men*). And that same day the bloody action was avenged, for Abner was totally defeated, and his brother Ashael, "as light of foot as a wild roe," met his death" (2 Sam. ii. 12—24).

Here, too, "at the great stone which is at Gibeon" (and which may, *perchance*, be the huge stone on the pathway leading to Jerusalem), where Amasa was murdered by Joab. "And Joab said to Amasa, Art thou in health, my brother,

and Joab took Amasa by the beard with the right hand to kiss him. But Amasa took no heed to the sword that was in Joab's hand, so he smote him therewith in the fifth rib . . . and struck him not again, and he died" (2 Sam. xx. 9—12).

And here came the retribution for both these tragedies. Joab, in the hour of his despair, fled "unto the tabernacle of the Lord, and caught hold of the horns of the altar," and while there, by order of Solomon, "Benaiah, the son of Jehoiada, went up and fell upon him and slew him" (Kings ii. 28—34).

Neby Samwîl,

(the ancient *Mizpeh,* according to Robinson, Porter, and others), towers immediately above the town of El-Jib. It stands on a solitary mountain peak over 600 feet above the plain of Gibeon, and 2650 feet above the sea level. It is one of the highest points in Palestine, and commands, perhaps without exception, the finest view in the land.

Before giving any account of the history of Mizpeh, the view must be explained, as this will first attract the attention and excite intense interest. Let the traveller proceed at once to the mosque on the summit of the hill, and make his way to the roof—or, better still, to the top of the minaret.

There are Jerusalem and the Mount of Olives to the south-east, and further to the right, Bethlehem!

Tens of thousands of pilgrims have gazed upon Jerusalem for the first time from here. Here Richard Cœur de Lion first beheld it, and, covering his face with his hands, cried aloud, it is said, as he knelt, "O Lord God, I pray Thee that I may never see thy holy city, if so be that I may not rescue it from the hands of thy enemies!"

No one will need to be told which is Jerusalem, or which

the Mount of Olives, or the Frank Mountain, or Bethlehem. The hills of Moab form a striking feature in the landscape, but the Dead Sea is hidden. The Jordan Valley, too, is hidden, but the Wadies leading to it may perhaps be discerned.

From here, as from the *Wely* above Nazareth (p. 284), the smallness of the land must impress itself upon the mind of every traveller. Dr. Norman MacLeod, referring to this, says, "We saw across it. On one side was the great sea, on which sails were visible; on the other, the range of Moab, which is beyond the eastern boundary of Palestine. To the south we saw within a few miles of Hebron; while to the north we discovered the steep promontory of Carmel, plunging its beak into the sea. It is difficult to conceive that the Palestine of the Patriarchs—that is, the land from the inhabited 'south' to the great Plain of Esdraelon, which like a green strait sweeps past Carmel to the steeps above the Jordan, and separates the old historical land of Canaan from Galilee—does not extend further than the distance between Glasgow and Perth, and could be traversed by an express train in two or three hours. But so it is. The whole land, even from Dan to Beersheba, is not larger than Wales. We saw not only the entire breadth, but almost the entire length of the Palestine of the Patriarchs from the heights of Neby Samwîl."

Looking westward, the downs of the sea-shore may be traced for a great distance; on a mound is the site of Ashdod; to the left of that is Ekron; Ramleh and Lydda will be seen on the plain, and in the further distance Jaffa. Southward is seen Bethlehem and the Frank Mountain; below the spectator, Tuleil-el-Fûl, the Gibeah of Saul; while in the immediate foreground will be seen the Plain of Gibeon, the scene of the Beth-Horon battles. There are

many places which a dragoman will point out, such as Azotus (Ashdod), whither Philip was conveyed by the spirit; Ekron, where the ark abode; Yâlo, the ancient Ajalon; and numerous other places of more or less interest.

Neby Samwîl, the Mizpeh of the Old Testament, was a city in Benjamin (Joshua xviii. 26), and here the great national assemblies of Israel were held in the time of the Judges. "Then all the children of Israel went out, and the congregation was gathered together as one man, from Dan even to Beersheba, with the land of Gilead, unto the Lord in Mizpeh" (Judges xx. 1).

When Samuel mourned over the sins of Israel, he said, "Gather all Israel to Mizpeh, and I will pray for you unto the Lord. And they gathered together to Mizpeh" (1 Sam. xii. 5, 6). One of the most remarkable scenes in Mizpeh was when a young man was brought hither, and "when he stood among the people he was higher than any of the people from his shoulders and upwards . . . and all the people shouted and said, God save the king" (1 Sam. x. 24, 25), and Saul became their king. It was between Mizpeh and Shen that "Samuel took a stone . . . . and called the name of it *Ebenezer,* saying, Hitherto the Lord hath helped us" (1 Sam. vii. 6—12). The town was fortified by Asa (1 Kings xv. 22). Gedaliah was assassinated here (2 Kings xxv. 23—25); and when, in the time of Nehemiah, the wall of Jerusalem was rebuilt, the men of Mizpeh joined with the men of Gibeon in rebuilding one portion of the wall (Neh. iii. 7, 15, 19).

The modern village has not anything of great interest for the traveller. A Mahomedan tradition makes this the birth-place of Samuel, but there is strong evidence to the contrary. They also affirm that it is the place of his burial, and with a good backsheesh they will show his sarcophagus

and winding-sheet. By the Crusaders, Neby Samwîl was regarded as the ancient Shiloh (p. 247), and the present mosque, which was formerly a Latin church, was built by them.

The distance from here to Jerusalem is a little under six miles, and will be traversed in less than two hours. The route descends the hill-side, passes two reservoirs cut in the rock, and enters the valley of Beit Hanîna, with a village on the left, from which the name of the valley is derived. Soon after crossing the valley, a steep ascent has to be made; the Tombs of the Judges (p. 181) are passed, and in about twenty minutes Jerusalem comes in view







MAP OF COOK'S PALESTINE TOURS

Jerusalem.

(Formerly the camps of THOS. COOK & SON were pitched outside the Jaffa Gate, but as travellers always like to make a long stay in the neighbourhood of Jerusalem, and in case of bad weather camp life in one locality is not agreeable, they have made arrangements for their travellers to stay at the Hotel, the best in Jerusalem.

COOK'S Office and Reading Room near Jaffa Gate is open free to all travellers.)

Bankers.—Messrs. M. P. Bergheim & Sons, of Christian Street, are well-known and much-patronized bankers and money-changers. There is a branch of the Ottoman Bank here (Messrs. Frutiger & Co., near the Jaffa Gate).

Consulates.—The *British Consul*, Noel Temple Moore, Esq., is known by every Palestine traveller for his courteous attention and his willingness to impart practical advice in case of need. The *American Consul* is Mr. Henry Gillman, who is always ready to afford information and advice to travellers. Mr. Gillman is a well-known Antiquarian and Botanist. There are also in Jerusalem, French, German, Italian, and Russian Consulates.

Those who wish to visit the Mosques must obtain the requisite permit from one of the Consulates.

Post-Office.—It is better for letters to be addressed to

the Consulate, or care of THOMAS COOK & SON. Letters may be posted at the Hotels.

Physicians. — English, Drs. Wheeler and Cant; Austrian, Dr. Schwarz; German, Dr. Sandrescki (Children's Hospital); Greek, Dr. Mazaraki.

Olive-wood Ornaments, and other *souvenirs*, may be obtained at Vester's, under the Grand New Hotel, and **Photographs** at Nicodemus', near the Hotel.

English Service is performed every Sunday at 10 a.m. and 7 p.m. in Christ Church on Mount Zion.

The Anglican Bishop of Jerusalem is the Right Revd. Dr. Blyth.

HISTORY.

The natural situation of the City of Jerusalem, not only conveniently central, but protected by the surrounding ravines, above which it rises like a mountain fortress, doubtless led to its pre-eminence over the other cities of Palestine from the earliest times. We first hear of it as *Salem* (Gen. xiv. 18), the city of Melchizedek; then as *Jebus*, the stronghold of the Jebusites (Joshua xviii. 28). It is probable that the Amorites and Hittites, whose territories joined that of the Jebusites, where the city stood, shared its possession with them. After ineffectual attempts to dispossess this people, the Benjamites were obliged to leave the stronghold of Mount Zion in their hands, and themselves inhabit only the lower part of the city, until King David and his warriors—all their energies aroused by the over-confident defiance of the Jebusites—captured the citadel, which thenceforth took the name of the "City of David," and Jerusalem became the civil and religious centre of the united kingdom of Israel and Judah. Solomon adorned and fortified it with splendid

buildings and strong walls and towers, and erected the Temple on Mount Moriah, where tradition laid the scene of Abraham's sacrifice. Hither the ark was transferred from Mount Zion, where David had placed it.

In Rehoboam's reign, after the ten tribes had revolted, Jerusalem was besieged and plundered by Shishak, King of Egypt. This was the beginning of a long series of losses and sufferings in which the city was involved, both through its constant struggles with the revolted tribes constituting the kingdom of Israel, and its repeated attacks from the great nations whose territories almost surrounded Palestine—Syrians, Assyrians or Chaldeans, and Egyptians—and which the sacred historians attribute to the gross idolatry which under many of the kings had usurped the place of the worship of the one God who had promised to defend the city while it was true to Him. After it had been pillaged by the Philistines and Arabians in the reign of Jehoram; by the King of Israel in that of Amaziah; and the Temple despoiled of its treasures at other times to avert impending disaster—the city was threatened with utter ruin by the Assyrian army under Sennacherib; and during the siege, and after the miraculous deliverance, Hezekiah fortified and beautified it once more, and drew the water of Gihon into it. His son, Manasseh, was overcome by the Assyrians, and carried captive to Babylon. On his return, however, he also repaired the city, and added to its defences. Josiah having been slain while warring against Pharaoh Necho, King of Egypt, while the latter was on his way to besiege the Assyrian city of Carchemish, Necho visited Jerusalem on his return, took the King Jehoahaz to Egypt, and exacted a tribute from the city. Soon afterwards, Nebuchadnezzar, King of Babylon, in his turn, took and pillaged Jerusalem three times. On the last occasion the Temple and palaces were

burnt down, the walls levelled to the ground, and King Zedekiah and all the people yet left there (for many had been already taken), carried captive to Babylon. This was in the year B.C. 587.

After the return of the Jews from their seventy years' captivity, the city and Temple were slowly rebuilt—not without great opposition from the rulers of the now mixed races in Samaria and the surrounding regions; they were jealous of the reviving prosperity of the Jews; and it was only by dauntless energy on the part of Ezra, Nehemiah, and others, that the work was at length accomplished.

In the year 332 B.C. the city passed, without a siege, into the hands of Alexander the Great, who respected its sacred character, and conferred benefits upon it. Some years later, Ptolemy Soter, King of Egypt, besieged it on the Sabbath-day, when the people, in their reverence for the day, would not resist, and a large number were carried away into captivity. Again it was wrested from Egypt by the Seleucidæ of Syria, and one of them, Antiochus Epiphanes, desecrated and oppressed it with such unendurable tyranny, that the insurrection of the Maccabees broke forth, 166 B.C., leading to a national revolution and the restoration of the Jews to independence under the sway of the Maccabean princes. The Tower of Antonia, at first called Baris, was built by Simon Maccabeus in the early part of the contest.

In the year B.C. 63, Jerusalem was taken by the Romans under Pompey, made tributary to Rome, and part of its fortifications destroyed. Crassus again plundered the Temple, and it also suffered from a Parthian army which Antigonus, the rightful heir to the throne, had called in to help him against Herod, son of Antipater, whom the Roman influence had raised to a position of authority. Herod obtained a decree of the Senate appointing him king, and by aid of a Roman

army took the whole city, put his enemies to death, built a new palace, and his splendid Temple, and otherwise adorned the city (a great part of which had been destroyed, together with several thousand persons, by an earthquake, in the year B.C. 31), and enlarged the Baris, calling it Antonia. Shortly before his death, the Saviour was born.

Herod's son Archelaus was deposed before he had reigned long, and Judæa now became a Roman province within the prefecture of Syria, governed by a procurator, who resided at Cæsarea and left Jerusalem to be governed ordinarily by its own High-priest and Sanhedrim. Coponius and Pontius Pilate were the two first procurators. The latter built the aqueduct crossing the valley of Hinnom (p. 164). Shortly after the crucifixion of our Lord, Pilate was banished from office, on account of his tyrannical misgovernment, and Herod Agrippa succeeded to the entire kingdom over which his grandfather, Herod the Great, had ruled. Upon his death, however, his son being too young to reign, a procurator was again appointed, and seven in succession (of whom Felix and Porcius Festus were the fourth and fifth), aggravated and enraged the Jews by their oppressions. At length the standard of revolt was raised. A success gained over the Governor of Syria encouraged the Jews in their resistance, and compelled Titus to bring his legions from Egypt. In the year A.D. 70 occurred the siege and utter destruction of the Holy City, accompanied by scenes of unparalleled horror and suffering (p. 107); the Jews themselves distracted by internal dissensions, yet uniting in a desperately heroic effort of self-defence up to the last. The slaughter was frightful, and the Temple and whole city were burnt down, with the exception of part of Herod's palace, and his three towers, Hippicus, Phesælis, and Mariamne. A Roman garrison occupied these towers and the Jews soon began to

return to inhabit the ruins. But upon their raising a rebellion under Bar-chochebas, against Hadrian, the latter expelled them all, and building palaces, temples, a theatre, etc., transformed it into a Roman city, under the name of Ælia Capitolina. A temple was erected on Mount Moriah to Jupiter Capitolinus.

Constantine and his mother Helena transformed it into a Christian city. Julian gave permission to the Jews to rebuild the Temple, but they could not accomplish it. In the year 614 they came in great numbers with the Persian king Chosroes, destroyed the churches, and massacred the Christians. The Emperor Heraclius afterwards occupied it, but in the year 637 it surrendered to the Khalif Omar, and became a Mahomedan sacred city, the Mosque of Omar taking the place of the Jewish and pagan temples on Mount Moriah.

In 1076 Jerusalem fell into the hands of the Turks, who practised such outrageous barbarities upon the Christians that the indignation of all Christendom was roused. The first Crusade was organized, and in 1097 the Christian host, commanded by Godfrey de Bouillon, entered Palestine. One by one the chief towns were taken. After two years, Jerusalem itself was besieged and captured, the garrison and inhabitants massacred, and the Crusaders attained the end of their laborious warfare in the possession of the Holy Sepulchre. Godfrey was elected King of Jerusalem, and was succeeded by his relations and descendants until the year 1187, when the reigning king, Guy de Lusignan, was taken prisoner in a desperate battle with the Saracen Emir Saladin, and the city fell again into the power of the Muslims. Saladin erected strong fortifications around it, but these were afterwards demolished.

Richard I. of England, and Philippe Auguste of France,

who headed the third Crusade, were unable to retake the city, though they appointed nominal kings over it. The last of them, John de Brienne, obtained the aid of his son-in-law, Frederick II. of Germany, against the Muslims. The city was yielded to the Emperor, through a treaty with the Sultan Meledin of Egypt, in the year 1229, on condition that the walls should not be rebuilt, but the Christians disregarded this stipulation.

In 1239 Jerusalem again fell under Mahomedan rule, being taken by the Sultan of Damascus; but four years later his successor yielded it to the Christians, with other cities, to purchase their assistance in a war which he was meditating against the Sultan of Egypt. In the year 1244, a Tartar horde, the Kharezmians, took it by storm, and treated the inhabitants with great cruelty. Shortly afterwards they were dispersed by the Mahomedans of Syria, and it has been a Muslim city ever since that time. In the year 1517, the place was taken, with the rest of Syria and Egypt, by the Ottoman Sultan Selim I., and in 1542 its present walls were built by Soliman the Magnificent. Napoleon planned the siege of the city in the year 1800, but gave up the idea. In consequence of a revolt, induced by over-taxation, it was bombarded by the Turks in 1825. In 1831 it submitted to the Pasha of Egypt, Mahomed Ali, but by European interference he was deprived of his possessions in Syria, and in 1840 Jerusalem agained owned the Turkish sway, under the Sultan Abdul Mejid.—*F. H.*

It may assist the traveller to give an account of the city as it appeared in the time of our Lord, and to refresh his memory with the story of the Fall of Jerusalem, and we do so in the graphic words of the late Archbishop of Canterbury.

The Fall of Jerusalem.—" It was now the 13th

April (A.D. 70), and the city, even at this time of mortal conflict, was crowded with worshippers, who had come from distant countries to adore the God of their fathers in his holy and beautiful house, to which the heart of every Jew turned with longing as his home. . . . .
As Titus drew near, he stationed the tenth legion at the foot of the Mount of Olives. The third or outer wall, erected by Agrippa, and the suburb, soon fell into his hands. But more than one tremendous sally of the infuriated defenders soon taught him the danger of an assault upon the more ancient precincts of the town. Taking up his station about a quarter of a mile from the wall, he cast a trench about the city, and compassed it round and kept it in on every side. And soon famine began to do its work more effectually than the sword of the Romans. All this time, the mad party-spirit of the defenders made them war with one another at every moment they could spare from their warfare with the Romans. Now, two well-known parties of robbers and fanatics, under Eleazer and John of Giscala, were in the Temple, while another, under Simon, occupied the upper part of the city. Assassins prowled through the streets, and in every house there was a death. Meanwhile, famine rages, and the well-known story of Mary of Bethezor fulfilled the most melancholy page of Old Testament prophecy—'the tender and delicate woman' of Jeremiah xix. 8, 9 (cf. Deut. xxviii. 53—56; Lam. iv. 10, cf. 2 Kings vi. 28), the parallel to which in 2 Kings vi. 28, is mentioned as the lowest misery in the siege of Samaria. Between the 14th of April, when the siege began, and 1st of July, it is said that 115,000 bodies had been buried in the city at the public expense; and the Roman general wept as he saw the misery, calling heaven to witness that not his enmity, but the madness of the Jews themselves, was the cause of these

unheard-of sufferings. At length, by the latter weeks of July, the Antonia was stormed. The daily sacrifice had ceased; no hope seemed left, and the defenders of the Temple were exposed to an irresistible assault from the fortress, which commanded its courts. But their furious zeal made them defend the holy precincts inch by inch. Titus himself watched the assault, and urged on his soldiers, but to little purpose. It was not till the 10th of August, the day, it was remarked, on which the King of Babylon had destroyed the first Temple, that all was lost. Titus, it was well known, was anxious to save the magnificent building, hallowed by the religious associations of so many centuries; and this may account, in part, for the slow progress of his victory. But on this fatal evening, a soldier, against orders, cast a brand into a small gilded doorway on the north side, and in a few moments the whole Temple was in a blaze. A loud shriek of horror from the defenders announced the catastrophe to Titus, who had retired to rest, intending to begin the assault the next morning. Wildly rose the uproar; blazing rafters lighted up the darkness, while all around the crackling of the flames and the crashing of the falling roofs mingled with the shouts of the victors and the death-cry of the Jews. Titus rushed forth, and in vain gave orders to stay the conflagration. His soldiers were in the Holy of Holies; they seized upon the treasures, which were scattered all around; not even Roman discipline could restrain them and 'the abomination of desolation' took possession of the holy place. When the flames subsided, nothing was left of the Temple but a small portion of the outer cloister.

"Even in this hour of horror the wild fanaticism of the Jews was scarcely quelled. The Messiah had been looked for as a deliverer by many, even in this last extremity. The small remnant of the cloister was now burned by the Roman

soldiers, and 6,000 unarmed people, with women and children, were destroyed in it, who had been led up to the Temple shortly before by a false prophet, confident that a great deliverer was at hand. But the actual destruction of the Temple—not one stone left upon another—was a death-blow; the spirit of the wildest was now effectually broken. The upper city (the stronghold of Zion) still, indeed, resisted. There Simon had been joined by his rival John. Some time was necessarily lost before the Romans could raise their works against the steep bank of the valley of the Tyropæon. When they did commence the assault, they found that the defenders had lost their wonted courage; when, on the 7th of September, the Romans burst, with shouts of triumph, into the last stronghold of their enemies, they found little but silent streets, and houses full of dead bodies; while John and Simon long baffled all search, being concealed amidst the ruins and in the subterranean passages.

"Thus Jerusalem was utterly cast down. A portion of the western wall and three great towers (p. 144) were left standing, to shelter the Roman soldiers; but all the city, Zion, Akra, and the Temple, was left in a mass of scarcely distinguishable ruins.

"The fearful catalogue which Josephus has preserved of those who lost their lives in the siege and the massacres which had preceded it in this war, tells us that they exceeded 1,300,000. And even if this be supposed to be an exaggeration, no one can read the account of the horrors of the war, and especially of its last struggle, without seeing that it well called for that terrific imagery with which its approach had been announced in our Lord's prophecy."

The Bible events and allusions in connection with Jerusalem are so numerous, that it is impossible in the

limited space of a Handbook to enumerate them. "The name Jerusalem is used eight hundred and eighteen times in the Scriptures of the Old and New Testaments" (*Osborn*). Moreover, most of the principal events are still associated by tradition with certain spots pointed out to the traveller, and they will be referred to in the descriptions of those places. No one reading the brief summary of the history of Jerusalem, or the pathetic details of its fall, can help recalling some of those touching voices of prophecy which, like a long wail through the ages, have mourned for Zion. This is the burden of the Old Testament:—

"How doth the city sit solitary, that was full of people! how is she become a widow! she that was great among the nations, and princess among the provinces, how is she become tributary! She weepeth sore in the night, and her tears are on her cheeks . . . . . She dwelleth among the heathen, she findeth no rest . . . . and from the daughter of Zion all her beauty is departed. . . . . . Zion spreadeth forth her hands and there is none to comfort her" (Lam. i. 1, 3, 6).

And this, more pathetic still, is the burden of the New Testament:—

"O Jerusalem! Jerusalem! thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold your house is left unto you desolate."

Situation of Jerusalem.—David describes it thus: "Jerusalem is builded as a city that is compact together. . . . . Peace be within thy walls and prosperity within thy palaces" (Ps. cxxii., cxxv.) And of Zion he says: "Walk about Zion and go round about her; tell the towers thereof. Mark ye well her bulwarks, consider her palaces;

that ye may tell it to the generations following" (Ps. xlviii. 12). Solomon can find no metaphor stronger than, "Comely as Jerusalem" (Sol. Song. vi. 4).

MODERN JERUSALEM.

Most travellers have a feeling of disappointment on first seeing Jerusalem, its magnitude is so much less than the imagination had pictured. Associated as it is with the grandest and most sacred events of history, it is difficult to feel that this little town, around whose walls you may walk in an hour, is the Holy City. And, indeed, it is not; for the city whose streets Jesus trod was vastly larger. Then Zion, a large part of which is now a ploughed field, was covered with palaces; and on every side, where now the husbandman pursues his toil, or desolation reigns, were magnificent structures befitting a great capital.

One is surprised, also to find how little remains of the ancient city. The present walls were built in the sixteenth century—only a few courses of stone in them belonged to the ancient walls. Its buildings are all new, except that here and there a foundation course indicates the ancient period. The ancient rock crops out in the Temple area, at the Church of the Holy Sepulchre, and on the brow of Mount Zion. But the gorgeous City of Solomon lies buried under the *débris* of sixteen sieges and captures of Jerusalem. You must dig from thirty to a hundred feet to find it. Jerusalem that was, is "on heaps," "wasted and without inhabitant." Excavations have shown that the foundations of the ancient walls are, in some places, 130 feet below the surface. In digging for the foundation of new buildings, the workmen sometimes dig through a series of buildings, one above another, showing that one city has literally been built upon the ruins

of another; and the present city is standing upon the accumulated ruins of several preceding ones (p. 114).

All this throws great doubt on many of the sacred places of Jerusalem; the real localities lie buried far beneath the surface of the present city. But the natural features of the country remain substantially unchanged. "The mountains round about Jerusalem," which were of old her bulwarks, are still there. Here are Olivet and the brook Kidron; and the city still crowns Zion and Moriah. Kings and prophets and holy men looked on these scenes, and the feet of the Son of God trod the very ground on which we here walk. Somewhere in the buried city under our feet He did bear his cross; and these hills we tread trembled by the earthquake's power when He expired.

Jerusalem stands on four hills, once separated by deep valleys, which are now partially filled by the *débris* of successive destructions of the city. Zion, the most celebrated of these, is on the south-west, rising on its southern declivity 300 feet above the valley of Hinnom, and on the south-east 500 feet above the Kidron. The Tyropæon sweeps around its northern and eastern bases, separating it from Akra and Moriah. Zion was the old citadel of the Jebusites, and "the city of David." Mount Moriah is on the south-east, separated from Zion by the Tyropæon, and from Olivet by the deep gorge of the Kidron. This is much lower than Zion. It was the site of the ancient Temple, and is now crowned by the Mosque of Omar. On the north-east is Mount Bezetha, a hill higher than Moriah, which was enclosed within the walls, after the time of Christ, by Herod Agrippa. Mount Akra, the highest point of the city, is on the north-west. It is separated from Zion by the Tyropæon, and from Bezetha by a broad valley running northward into the Tyropæon, as it sweeps around the foot of Zion southward. It

will be seen, therefore, that the city slopes down from the north-west to the south-east; and standing on the north-west angle of the wall, you are at the highest point, and see Moriah far below on the south-east, with the Tyropæon on the west of it, running down between it and Zion to the junction of the Kidron with Hinnom. The wall of the city is irregular, conformed to the hills over which it passes, but substantially "the city lieth foursquare." A walk around the outside of the wall commands a view of all the exterior objects of interest (p. 163).

EXCAVATIONS IN JERUSALEM.

The difficulties connected with exploration in Jerusalem are enormous, and it is impossible to sufficiently praise the unparalleled labours of Captains Wilson and Warren, Lieutenant Condor, and others, through whose undaunted courage and untiring effort so many important discoveries have been brought to light. See "Palestine Exploration Fund" (p. 56).

The accumulation of the rubbish of ages has had to be dug through, so that in one part—the north-east wall of the Temple—the *débris* was 125 feet in depth. It must be remembered that the Jerusalem of to-day is built upon a heap of buried cities. "One city literally lies heaped upon another. For Jerusalem stood no fewer than sixteen sieges from Jebusites and Israelites, Egyptians and Assyrians, Greeks and Romans, Mahomedans and Christians. The last, and twenty-seventh, siege took place in 1244 at the hands of the wild Karezmian hordes, who plundered the city and slaughtered the priests and monks. The explorers have thus to do not with one city, but with many. The Jerusalem of our day may be considered the eighth, for even before the time of David there was a city there.

The second was the city of Solomon, from B.C. 1000 to B.C. 597, a space of 400 years. The third, that of Nehemiah, which lasted for some 300 years. Then came the magnificent City of Herod; then the Roman city, which grew up on the ruins Titus had made; it again was followed by the Mahomedan city; and that again by a Christian city; and now, for six hundred years, the modern city has stood on the ruins of those that preceded it." So we can well conceive what good ground the Committee have to write thus: "Rubbish and *débris* cover every foot of the ground, save where the rock crops up at intervals. The rubbish is the wreck of all these cities, piled one above the other. If we examine it, we have to determine at every step among the ruins of which city we are standing — Solomon, Nehemiah, Herod, Hadrian, Constantine, Omar, Godfrey, Saladin, Suleiman—each in turn represents a city. It has been the task of the Fund to dig down to the rock itself, and lay bare the secrets of each in succession."—(*E. Condor Gray.*)

Among many other difficulties which the Explorers have had to encounter may be mentioned the looseness of the *débris,* causing much danger to the excavators; the impure state of the soil, saturated with the sewage of ages; the opposition of the Muslims, the interference of the Pasha and local authorities, the indolence of Oriental workmen—notwithstanding all this, the results have been most satisfactory, and will be referred to in their proper places in the description of the City.

PRESENT SIZE AND ASPECT OF JERUSALEM.

"The town itself covers an area of more than two hundred and nine acres, of which thirty-five are occu-

pied by the Haram-esh-Sherîf; the remaining space is divided into different quarters, the Christian Quarter—including the part occupied by the Armenians—taking up the western half; the Mahomedans have the north-east portion; the Jews the south-east. The whole population is now about 50,000. The circumference is very nearly two and a quarter miles, while the extent of the city (small as it is, it now seems too large for the population) may be illustrated by the fact that it would nearly occupy the space included between Oxford Street and Piccadilly on the north and south, and Park Lane and Bond Street on the east and west."—(*Our Work in Palestine*, p. 28).

Jerusalem stands on a bald mountain ridge, surrounded by limestone hills—glaringly white. It is enclosed by **walls** averaging about thirty-five feet in height, and although massive in appearance, far from being substantial. Around the walls are thirty-four **towers**, and in the walls are eight **gates**, six open and two closed. The open gates are—

(1.) The **Jaffa Gate**, called by the Arabs *Bâb-el-'Khalîl*—Gate of Hebron, or "The Friend"—on the west. It leads to Hebron

(2.) The **New Gate**, opened August, 1889, situated in the north-west portion of the town, between the **Jaffa Gate** and the **Damascus Gate**.

(3.) The **Damascus Gate**, called *Bâb-el-'Amûd*, or Gate of the Columns, on the north between the two ridges of the city, and leading to Samaria and Damascus.

(4.) The Gate of the Tribes, *Bâb-el-Asbât*, or, according to the Franks, **St. Stephen's Gate**, the reputed site of the stoning of Stephen (p. 179), leading to Olivet and Bethany.

(5.) The **Dung Gate**, or the Gate of the Western Africans, *Bâb-el-Mughâribeh*, leading to Silwân (Siloam).

(6.) **Zion Gate**, or Gate of the Prophet David, *Bâb en-Neby Dâûd*, on the ridge of Zion.

The closed gates are—

(7.) The **Golden Gate**, *Bâb-ed Dahâriyeh*, *i.e.*, the Eternal Gate, in the eastern wall of the Haram (p. 141).

(8.) The **Gate of Herod**, called by the Arab, *Bâb es-Zahery*, *i.e.*, the Gate of Flowers, open now occasionally for the benefit of the soldiers, who drill just outside it.

Streets.—The principal are—"The Street of David," leading from the Jaffa Gate to the Haram; "The Street of the Gate of the Column," runs from the Damascus Gate until it is joined by the "Street of the Gate of the Prophet David," under which name it continues to Zion Gate. "Christian Street" runs from the Street of David to the Church of the Holy Sepulchre. The Via Dolorosa begins at the Latin Convent and terminates at St. Stephen's Gate.

POPULATION. RELIGIONS.

The population of Jerusalem is variously stated. Recent estimates give it as at least 50,000.

The **Muslims** are for the greater part natives. There are also a considerable number of Dervishes connected with the Haram, and also a colony of Africans.

The **Jews** number about 30,000, and are divided into two sections—the *Sephardim*, of Spanish origin, and the *Ashkenazim*, chiefly of German and Polish origin (p. 62). The Jews in Jerusalem are mainly sustained by charity, Jews everywhere having sent contributions to their poor brethren of the Holy Land. Many have come hither as a pious act, and among devout Jews, burial at Jerusalem has been looked upon as the great desideratum. There is "The Rothschild Hospital," founded in 1855, which has

done much good service. Sir Moses Montefiore's mission has been to assist the Jews, not by indiscriminate charity, but by giving them means and scope for labour. In January, 1875, being in the 91st year of his age, he resigned his position as President of the Board of Deputies of British Jews, and a testimonial to him having been resolved upon, he requested it might take the form of a scheme for improving the condition of the Jews in Palestine generally, and Jerusalem particularly. About £11,000 only has been as yet contributed to the fund, although a much larger amount was anticipated. The reason of the smallness of the contributions was that a rumour went abroad that the scheme was only to continue idle Jews in idleness. Sir Moses Montefiore, at the age of ninety-two, went to Jerusalem, in company with Dr. Löwe, to investigate the real state of the Jewish community. He considers the people are eager, and physically able, to work—that they have only lacked opportunity, and states that they are "more industrious than many men even in Europe, otherwise none of them would remain alive." He proposes colleges, public schools, houses with plots of ground for cultivation, etc., and proceedings are in progress to purchase land and build houses for this purpose, in and around Jerusalem. It is to the young that this will be a special boon, the habits of the older members of the community being too deep rooted to allow them to fall at once into the radical changes proposed. The express object of the "Montefiore Testimonial Fund" is "the encouragement of agriculture, and other mechanical employments, among the Jews of Palestine."

There are several institutions already in efficient working order for the Jews in Jerusalem—The House of Industry, Girls' Work School, etc.

The Greek Church (p. 64) flourishes in Jerusalem,

having at its head the Patriarch of Jerusalem, who resides here, in the convent beside the Church of the Holy Sepulchre. Fourteen sees are subject to him. The Greeks have about twenty monasteries in the neighbourhood.

The **Armenians** number about 300. Their patriarch, who is styled "Patriarch of Jerusalem," lives at the monastery next Zion Gate.

The **Copts** (p. 65) have two monasteries, at one of which their Bishop resides.

The **Latins** (p. 65) number about 1800. They have a Monastery, an Industrial School, two Girls' Schools, and an Hospital.

The **Protestants** have but a small, though exceedingly useful, community in Jerusalem. A Mission of Enquiry was instituted in 1820 by the Society for Promoting Christianity among the Jews. Dr. Dalton, the first missionary, came to reside here in 1824. In 1841 the Governments of England and Prussia entered into an agreement to establish here a Bishopric of the Anglican Church, the Diocese to embrace Mesopotamia, Chaldea, Syria, Palestine, Egypt, and Abyssinia. The church is on Mount Zion. In connection with it are two good schools, in and outside the city. The present Bishop is Dr. Blyth.

The evangelical work at Jerusalem presents many features of interest. The Krishona of Basle, a kind of lay mission, which seeks to propagate Christianity by means of artisans and tradesmen, whose callings give them ready access to the people, occupies several points in Palestine, and has its centre at Jerusalem and branches at Jaffa and Bethlehem. The Deaconesses of Kaiserswerth have opened a real "Good Samaritan" Establishment, which is open to every suffering human creature, of whatever faith. An orphanage and

schools are in connection with this noble institution. In connection with the Anglican Church there is a little Arab community, under the direction of a pastor from Alsace, whose chief mission-field is among the Jews.

The **Ophthalmic Hospital**, under the control of the Knights of St. John of Jerusalem, is an excellent institution, situate on the Bethlehem Road, near Jerusalem. (See page 461.)

Health of Jerusalem.—Speaking of the healthiness of Jerusalem as a place of permanent residence, the late Sir Moses Montefiore, in the narration of his tour (1876), says:—

"I had some conversation on the subject of general drainage in Jerusalem with a gentleman of authority; he told me that all the refuse of the city is now carried into the Pool of Bethesda, which, strange to say, I was informed is close to the house intended for the barracks, and the soldiers now living there appear not to experience the least inconvenience from its vicinity. All the doctors in Jerusalem assured me that the Holy City might be reckoned, on account of the purity of its atmosphere, one of the healthiest of places."

The mean temperature, from 1874 to 1881, was, according to Dr. Chaplin—

	Fahr.		Fahr.
January	48·4°	July	73·8°
February	47·9°	August	76·1°
March	55·7°	September	71·5°
April	58·4°	October	68·6°
May	69·3°	November	59·9°
June	72·8°	December	51·4°

Plan of Description.—As there is no difficulty in finding one's way about in Jerusalem, and the whole city is "compact together," it is considered undesirable to describe certain "walks," especially as it is impossible to make such

a division correspond to the various tastes and inclinations of travellers. We shall therefore describe—1st. The Church of the Holy Sepulchre; 2nd. The Temple, or Mosque of Omar; 3rd. All the principal places of interest within the City, starting from the Jaffa Gate; 4th. A Tour round the outside of the City; 5th. The Environs.

THE CHURCH OF THE HOLY SEPULCHRE.

[The church is in the Christian Quarter, in a street sometimes called Palmer Street.]

No one can approach this spot without a very reverential feeling. It is the shrine at which millions have worshipped in simple faith, believing that here our Lord was crucified, that here His body lay, that here He revealed Himself after His resurrection. The question, which is now the great question of controversy, is this: The Calvary and Holy Sepulchre stand now in the very heart of the city, far within the present walls. Could the site ever have been *outside* the walls? If it ever was, then this may be the very spot where the cross stood on Calvary, and the Sepulchre may be that which Joseph of Arimathæa gave, "wherein never man lay."

It is a pity to disturb the mind of the traveller on the threshold of such a sacred spot, and we have no intention of giving an elaborate epitome of the various sides taken in the controversy. The Scripture account is as follows:—

"The bodies of those beasts whose blood is brought into the sanctuary by the High Priest for sin are burned without the camp. Wherefore Jesus also, that He might sanctify the people with His own blood, *suffered without the gate*" (Heb. xiii. 11, 12). He was taken from the Judgment Hall "unto a place called Golgotha, that is to say a place of a skull" (Matt. xxvii. 33). The place where Jesus was crucified was *"nigh unto the city"* (John xix. 20), and appears

to have been beside some public thoroughfare. "They that *passed by* reviled Him" (Matt. xxvii. 39).

The story of the removal from the cross and the burial in the sepulchre is given thus minutely in St. John's Gospel: "And after this, Joseph of Arimathæa, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus: and Pilate gave him leave. He came, therefore, and took the body of Jesus. And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound weight. Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of Jews is to bury. *Now in the place where He was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid.* There laid they Jesus therefore, because of the Jews' preparation day; *for the sepulchre was nigh at hand*" (John xix. 38—42). In the Gospel of St. Mark the additional information is given that they "laid Him in a sepulchre which was hewn out of a rock, and rolled a stone into the door of the sepulchre" (Mark xv. 46).

There is no *historical* evidence that the site of the Holy Sepulchre was determined until the third century, when it appears, from Eusebius, that over the Sepulchre had been erected a Temple of Venus. In the fourth century, the Empress Helena had a vision, in which she recognized the site, and by means of a miracle discovered the true cross (p. 128). Constantine thereupon built a group of edifices over the sites, A.D. 326. These were destroyed by the Persians in 614; rebuilt, 616. In 936, fire partly destroyed the church; and the Muslims inflicted damage to it in 1010. The present church was built by the Crusaders, and has undergone a long series of disasters and rebuilding.

The history of the church has been so often recorded, and is such a lengthened story of vicissitudes, that it is out of the province of this book to enter minutely into it. The reader is referred to Fergusson's works, Smith's *Dictionary of the Bible,* Barclay's *City of the Great King,* Besant and Palmer's *City of Herod and Saladin,* etc.

It must be remembered that Fergusson has expounded a theory that the Sepulchre of Christ is the Dome of the Rock (p. 137), a theory which has been amply exploded.

Dean Stanley has an interesting note which may throw some light on the controversy as to the site of the Sepulchre.

Every traveller will ask, "Is there any good argument in favour of the Tomb of Christ having ever been within the site of the Church of the Holy Sepulchre?" Dr. Stanley says, "In the topographical question, the opponents of the identity of the Sepulchre have never done justice to the argument first clearly stated in England by Lord Nugent, and pointedly brought out by Professor Willis, which is derived from the so-called tombs of Joseph and Nicodemus. Underneath the western galleries of the church, behind the Holy Sepulchre, are two excavations in the face of the rock, forming an ancient Jewish sepulchre, as clearly as any that can be seen in the valley of Hinnom, or in the Tombs of the Kings. That they should have been so long overlooked, both by the advocates and opponents of the identity of the Holy Sepulchre, can only be accounted for by the perverse dulness of the coventual guides of the church, who point the attention of travellers and pilgrims, not to those sepulchres, but to two graves sunk into the floor in front of them, possibly, however, as Dr. Schulz suggests, dug at a later time to represent the graves, when the real object of the ancient sepulchres had ceased to be intelligible; just as the tombs of

some Mussulman saints are fictitious tombs erected over the rude sepulchres hewn in the rock beneath.

"The traditional names of Joseph and Nicodemus are probably valueless. But the existence of these sepulchres proves almost to a certainty that at some period the site of the present church must have been outside the walls of the city, and lends considerable probability to the belief that the rocky excavation, which perhaps exists in part still, and certainly once existed entire, within the marble casing of the chapel of the Holy Sepulchre, was at any rate a really ancient tomb, and not, as is often rashly asserted, a modern structure intended to imitate it."

As the traveller enters **The Court**, which is a little lower than the street, he will notice first the vendors of rosaries and relics, and a miscellaneous collection of beggars, more or less deformed; then, if any special service is going on, a guard of Turkish soldiers, stationed here to keep the peace between the rival sects; if no special service demands that they should be drawn up in the courtyard armed, they will be seen in the porch or vestibule of the church. Then he will look at the south **façade** of the church, which is generally disappointing to travellers even though they have been long familiar with it from photographs.

[The best **Time to Visit** the church is early in the morning. It is generally closed from 10.30 to 3 P.M.; but admission can be obtained during those hours on payment of a fee. The morning light is the best for seeing the church.]

Entering by the door on the left of the church—the principal entrance—the first of the many places of interest pointed out in this wonderful building, or series of buildings —is the **Stone of Unction**, where the body of our Lord was laid for anointing, when taken down from the cross.

The stone, which so many thousand pilgrims kiss, is not *the* stone which tradition calls the Stone of Unction, that being buried beneath the present slab, which was placed here in 1810. Lamps and large candelabra hang over and surround the stone, and these belong to Armenians, Latins, Greeks, and Copts, although this portion of the church is the property of the Armenians.

A few steps to the left is a stone enclosed with a railing. This is the **Station of Mary,** marking the spot where she stood while the body of Jesus was being anointed, or where she stood watching the tomb. A few steps further on, to the right, and we enter **The Rotunda.** The dome is sixty-five feet in diameter, and is decorated with mosaics. It is open at the top like the Pantheon at Rome; and is supported by eighteen piers.

The Holy Sepulchre stands in the very centre of the Rotunda. It "lies within a small chapel, twenty-six feet long by eighteen feet broad, built of the Santa Croce marble. A long, low doorway leads to the Sepulchre itself, the western chapel. It is very small, being only six feet by seven feet, or forty-two square feet in area, of which space nineteen square feet are taken up by the marble slab shown as the Tomb of the Lord. The slab is cracked through the centre, and much worn by the lips of adoring pilgrims. The chapel, marble-cased throughout, so that no rock is anywhere visible, is lit by forty-three lamps, always burning."—(*Our Work in Palestine.*)

The Sepulchre has two chambers, one, the vestibule, being the Angel's Chapel, in the centre of which is the stone which the angels rolled away from the mouth of the tomb. Then, through a low door, the Sepulchre itself is seen; the lamps belong to the different sects, four being the property of the Copts. The reliefs in the wall are, in front, the

Greeks'; right, the Armenians'; left, the Latins'. Every day mass is said here.

Whatever may be the emotions of the traveller, as he enters this most remarkable place in the world, he should at least tarry here awhile to observe, respectfully, the feelings of others; and no one can witness the passionate devotion of pilgrims without emotion.

Coming now into the Rotunda, it will be well to make a tour of all the notable places, and the following order is recommended:—Just at the back of the Sepulchre, the west end, is the **Chapel of the Copts**, a very meagre affair, but their property since the sixteenth century. Near to this is the **Chapel of the Syrians**, beside which is a rocky grotto, with tombs, to see which a candle is necessary. Two of these are said to be the tombs of Nicodemus and Joseph of Arimathæa (p. 123).

Returning to the Rotunda, we find on the north of the Sepulchre an open court with slabs of marble inlaid, and radiating from a central stone, where Jesus stood when He said to Mary Magdalene, who stood in the marble ring a short distance off, "Woman, why weepest thou? And she, supposing Him to be the gardener, said unto Him, Sir if thou have borne Him hence, tell me where thou hast laid Him, and I will take Him away" (John xx. 15). This spot is the property of the Latins.

Ascending now by three steps to the church of the Latins, we enter the **Chapel of the Apparition**, from a fourteenth century legend, that here our Lord appeared to Mary after his resurrection. On the left is a painting of the Last Supper. On the right, an altar, and on it a stick, called the Rod of Moses; by putting one end of the stick into a hole over the altar, a stone is touched called the **Column of the Scourging**, to which Christ was bound when scourged by

order of Pilate. This column was formerly exhibited in the reputed house of Caiaphas.

From the door of the Latin Church, turn to the left into **The Sacristy,** where the sword, spurs, equipments, and other memorials of the gallant Godfrey de Bouillon are shown. It is said that his tomb was once here, and also that of his brother Baldwin. The sword is one that was a favourite of Godfrey's, and with which he is said to have cloven a giant Saracen in twain; it is the same sword with which the Knights of St. John are girt, when invested with that honourable order. Leaving this place, we turn to the left, past several columns, and come to an altar, under which are two holes in the stone; it is called the **Bonds of Christ.** Near it is a small chamber, called the **Prison of Christ,** where, it is said, He was incarcerated prior to the crucifixion. Continuing a few steps eastward along the aisle, we have, on our left, the **Chapel of Saint Longinus,** the Centurion, who said, "Truly this was the Son of God." The stone is pointed out on which it is said he was beheaded for preaching the Gospel. Others say that Longinus was the soldier who pierced the side of Christ with a spear. Near to this chapel is **The Chapel of the Division of the Vestments.** "And when they had crucified Him, they parted his garments, casting lots upon them what every man should take" (Mark xv. 24).

Near this chapel there is a flight of twenty-nine steps leading down into the **Chapel of Helena,** one of the most interesting of the many buildings of the church, inasmuch as it is where the basilica of Constantine once stood. The massive substructions date from the seventh century, the pointed vaulting from the time of the Crusades. Here is an altar to Dimas, the penitent thief, and another to Helena. Near it, to the right, is a niche in a low wall over-

looking the cave below, and called the Chair of Helena, said to be the place where she sat when search was being made for the true cross.

Descending thirteen steps more we reach the **Chapel of the Finding of the Cross.** The legend will be remembered of how the Empress was divinely directed to this spot; how she watched the digging until eventually the three crosses, with nails, crown of thorns, superscription, and other relics were found. How it was difficult to ascertain which of the three was the true cross, and at last a noble lady on the point of death was sent for, and as soon as her body touched the third cross she was immediately cured of her otherwise cureless malady, and thus the identity of the true cross was established. The commemoration of this event is called in the calendar, "The Invention of the Cross." In this chapel, which belongs (left) to the Greeks, and (right) to the Latins, will be seen, in a slab, a beautiful cross; a bronze statue of Helena; and a Latin inscription on the wall. It will be observed, too, that the steps which we reascend are cut in the rock, and yet sound hollow. It is supposed to be an old cistern.

Returning to the aisle at the head of the steps we find at a few feet to the left, the **Chapel of the Crown of Thorns.** Here is a greyish column on which tradition says our Lord sat while "the soldiers platted a crown of thorns, and put it on his head, and they put on Him a purple robe, and said, Hail, King of the Jews! and they smote Him with their hands" (John xix. 2, 3). A few paces west of this altar is a door on the right, through which we enter the **Greek Church**, larger and more gorgeously decorated than the chapels of any of the other sects. Here is the seat of the patriarch, and reserved places for other dignitaries of the Church (p. 65). In the centre of the marble pavement

is a short column marking the **centre of the earth**; from this spot the earth was procured from which Adam was made. It was also part of the Garden of Joseph of Arimathæa.

In front of the Greek Church is the Holy Sepulchre. Returning therefore to the aisle by the same door through which we entered, and then to the right, we have before us a flight of eighteen steps, which we ascend and arrive at **Calvary.** It is fourteen and a-half feet above the level of the chapel of the Sepulchre. "And when they were come to the place, which is called Calvary, there they crucified Him, and the malefactors, one on the right hand, and the other on the left" (Luke xxiii. 33). In the eastern end of this chapel is an altar, under which is a hole through a marble slab to the solid rock. This was where the Cross of the Saviour was planted; two other holes, or sockets, right and left are pointed out as the place of the crosses for the two thieves. Visitors are permitted to put their hands into these sockets. This is called not only Calvary, but the **Chapel of Golgotha**—*Golgotha* signifying in Hebrew a skull—and a curious tradition affirms that Adam was buried here. "The legend has more poetry in it than many, for one cannot but think that the *idea* in it is, that the blood of the atonement was destined to fall upon the head of the first transgressor." Near the Altar, to the right, is a long brass cover over a **Rent in the Rock**, said to have been made at the time of the Crucifixion. "The earth did quake, and the rocks rent, and the graves were opened; and many bodies of the saints which slept, arose" (Matt. xxvii. 51, 52). A little farther to the right is an altar with a picture of the Virgin, set in diamonds. All the adornments of this place are of the richest and most profuse description. It is a question of *taste* whether, supposing this really is the actual

Calvary, it would not have been a thousand times better to have left it as the bare rock in the Temple has been left; strikingly significant in the beauty of its simplicity. To the south is a small Chapel which we can see through a window. It is the **Chapel of St. Mary**, said to be the spot where the mother of our Lord, and the beloved disciple, stood at the time of the Crucifixion, when one of the most touchingly pathetic incidents in the gospel history occurred: "Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple standing by, whom He loved, He saith unto His mother, Woman, behold thy son! Then saith He to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home" (John xix. 25—27).

Opposite this window, on a column in the centre of the chapel, is a good painting of the Virgin and Child.

Descending now the stairs at the south-west end near the great door of the church, we turn to the right and enter a chapel under the Chapel of the Crucifixion, where used to be the **Tombs of Godfrey de Bouillon** and **Baldwin I.** In the eastern end there is an altar standing over—it is alleged—the **Tomb of Melchizedek.** The **Rent in the Rock**, which we saw in the Chapel of Golgotha, could also be seen from here by moving the brass which covers it. Latterly, however, a door has been placed here which can only be opened for backsheesh, and an additional inspiration for paying it is that a tradition has recently sprung up that the Tombs of Adam *and Eve* are just behind the closed door.

In order to visit the **Church of the Armenians** from this chapel, we turn to the west a few paces, past the Stone of Unction, and, behind the Station of Mary, is a flight

of steps leading up to the small church, divided by pillars into three chapels or compartments.

The Church of the Holy Sepulchre is the joint property of the Greeks (who have the lion's share), the Latins (Catholics), Armenians, and Copts. The latter hold the least property here. Each of the sects take their turn in making processions to all the holy places, and worshipping at the sacred shrines. Of course this is done at discretion, and some places, held in great esteem by some sects, are ignored by others; for instance, the Chapel of St. Longinus (p. 127) belongs to the Greeks, and they do homage there, but the Latins ignore the tradition, and so pass it by when making their processions.

The Holy Fire.—In one of the walls of the Holy Sepulchre, is a hole, and every year, on Easter Eve, thousands of Greek religionists assemble from all parts of the world to witness the grossest piece of imposition that ever disgraced the Christian name, and to take part in scenes which have no precedent elsewhere in the Christian Church. Formerly the Latins took part in the festival, but since the sixteenth century they have withdrawn from it. It is said that on Easter Eve, when the patriarch enters the sepulchre, fire descends from heaven and lights the candles on the altar. The patriarch, who is alone in the sepulchre, passes out the fire through the hole. A bundle of burning tapers is handed to the priests; and the pilgrims, in wild excitement, rush with their tapers and candles to have them kindled from the sacred flame. Large sums are paid to have the candles lighted speedily by the priests, and these are passed on from one to the other until the whole church is illuminated. But the scenes which occur almost every year are such as to be deprecated by all who bear the Christian name. Never, perhaps, in a religious edifice, did such a scene

occur as that recorded in *Curzon's Monasteries of the Levant.* In 1834 the seething crowd came to a disturbance, the *finale* of which is thus graphically described by an eye-witness:—

"The guards outside, frightened at the rush from within, thought that the Christians wished to attack them, and the confusion soon grew into a battle. The soldiers, with their bayonets, killed numbers of fainting wretches, and the walls were spattered with the blood and brains of men who had been felled like oxen with the butt-ends of the soldiers' muskets. Every one struggled to defend himself, and in the *mêlée* all who fell were immediately trampled to death by the rest. So desperate and savage did the fight become, that even the panic-stricken and frightened pilgrims appeared at last to have been more intent upon the destruction of each other than desirous to save themselves. For my part, as soon as I had perceived the danger, I cried to my companions to turn back, which they had done, but I myself was carried on by the press till I came near the door, where all were fighting for their lives. Here, seeing certain destruction before me, I made every endeavour to get back. An officer of the Pasha, equally alarmed with myself, was also trying to return. He caught hold of my cloak and pulled me down on the body of an old man who was breathing out his last sigh. As the officer was pressing me to the ground, we wrestled together among the dying and the dead with the energy of despair. I struggled with this man till I pulled him down, and happily got away upon my legs (I afterwards discovered that he never rose again), and, scrambling over a pile of corpses, I made my way back into the body of the church. The dead were lying in heaps, even upon the Stone of Unction; and I saw full four hundred wretched people, dead and dying, heaped promiscuously one upon another, in some places above five feet high."

The traveller is recommended to go again and again to the Church of the Holy Sepulchre, as opportunity occurs. There is always some religious ceremony, or festival going on; and whatever may be the religious opinions of the visitor, there must always be a peculiar significance in the observance of these ceremonies within this building, to which the footsteps of ten thousand times ten thousand pilgrims have tended.

THE TEMPLE.

Where once stood the Temple designed by King David and executed by Solomon, rebuilt and restored by Zerubbabel and Herod, is now the Mosque of Omar, called also the "Dome of the Rock," or *Kubbet es-Sukhrah.* It occupies a part of the spacious area known as the *Haram esh-Sherîf;* "The Noble Sanctuary."

It is needless to say that nearly every inch of ground in this sacred enclosure, and almost every stone upon it, has been the subject of controversy. Many important points in the controversies have been recently cleared up, through the indefatigable efforts of the members of the Exploration Fund (p. 114), and no doubt—now that so many scientific travellers visit the Holy Land, and the restrictions upon visiting the holy places of the Muslims are gradually being relaxed,—more light will be shed from time to time on the vexed questions which have arisen, for the most part, from mere surmises.

Without giving an epitome of the questions at issue, the various arguments of those who have brought much learning and research to the study and identification of the holy places, will be referred to as the description proceeds.

The Mosque of Omar stands upon the summit of Mount Moriah; tradition says upon the very spot where Ornan had

his threshing-floor; where Abraham offered up Isaac; where David interceded for the plague-stricken people, and where the Jewish temple, the glory of Israel, stood. No one can stand before this magnificent building, with its many-coloured marbles glistening in the sunlight, as once the "goodly stones of the Temple" shone before the eyes of the disciples, and not be moved with a strong emotion. One's thoughts rush away to the past when psalmists wrote, and patriots sung, of the Temple's glory. Hither the tribes came up; here shone forth the light of the Shekinah; here was the centre of the religious, the poetical, and the political life of God's chosen nation. And then one thinks of the defeats and disasters consequent upon disobedience; how glory after glory vanished, until alien powers desolated and utterly destroyed the holy place. One thinks of devout Jews in every land, oppressed and burdened, turning towards this sacred site, and remembering it with tears as they pray for restoration to their land. Above all, the Christian thinks of the little Child presented there by the Holy Mother, of the Youth, asking and answering questions; and of the divine Man, "teaching and preaching the things concerning himself."

These, and not the controversial points, will probably be the kinds of thought in which the traveller will indulge as he stands for the first time in the precincts of the Haram.

[There is now no difficulty in obtaining access to the Mosque except on great festivals. Application should be made to the Consul, who will send a Kawass. The fees for admission are regulated by the size of the party, and it is a saving in expense to join, or form, a party.]

The Haram esh-Sherîf is surrounded by a wall 1601 feet long on the west, 1530 on the east, 1024 on the north, and 922 on the south, and is entered by eight gates on the west,

the principal being the *Bâb-es-Silsileh*, or the Gate of the Chain.

Entering by this gate we have on the right hand the Mosque-el-Aksa, and before us are steps leading up to the Dome of the Rock, or *Kubbet-es-Sukhrah*. The building has eight sides, each sixty-eight feet long, and the whole covered with richly coloured porcelain tiles, and a frieze of tiles running round the whole building upon which are written passages from the Koran. There are four gates, or portals, facing the cardinal points of the compass.

Tradition states that when the Caliph Omar took Jerusalem his first inquiry was for the site of the Jewish Temple. He was conducted to this spot, then a huge mound of filth and rubbish, and here he built the mosque which bears his name. Others claim that the present mosque was built by Abd-el-Melek in A.D. 686.

The interior is gloomy, and sometimes so dark that one has to wait until the eye grows accustomed to it. The interior has two cloisters, separated by an octagonal course of piers and columns; within this, again another circle of four great piers and twelve Corinthian columns, which support the great dome. The fifty-six stained glass windows are of great brilliancy and beauty. The walls are covered with tiles, on which are inscribed portions of the Koran, as on the outer walls of the building. The Dome is ninety-eight feet high and sixty-six in diameter, and is composed of wood. The pavement is of marble mosaic.

There are many things to see in this building, but all pale before the Sacred Rock immediately beneath the Dome; it is a bare, rugged, unhewn piece of rock about sixty feet long and forty-five wide. "The rock," says Captain Wilson, "stands about four feet nine and a half inches above

the marble pavement at its highest point, and one foot at its lowest; it is one of the 'missæ' strata, and has a dip of twelve degrees in a direction of eighty-five degrees east of north. The surface of the rock bears the marks of hard treatment and rough chiselling; on the western side it is cut down in three steps, and on the northern side in an irregular shape, the object of which could not be discovered. Near, and a little to the east of the door leading to the chamber below, are a number of small rectangular holes cut in the rock, as if to receive the foot of a railing or screen, and at the same place is a circular opening communicating with the cave."

A hundred **Legends** hang about the Rock, Jewish, Christian, and Muslim. Here, according to the Jews, Melchizedek offered sacrifice, Abraham brought his son as an offering, and the Ark of the Covenant stood; on this rock was written the unutterable name of God, which only Jesus could pronounce. Some claim that the **Circular Hole** is the place through which the blood of the sacrifices poured, and was carried by way of the Brook Kidron outside the city. And the Muslims have strung together some of the wildest and most absurd of the many legends in connection with it.

Descending by eleven steps, we enter the **Cave** below the rock. "The entrance to the cave is by a flight of steps on the south-east," says Captain Wilson, "passing under a doorway with a pointed arch which looks like an addition of the Crusaders; the chamber is not very large, with an average height of six feet; its sides are so covered with plaster and whitewash that it is impossible to see any chisel marks, but the surface appears to be rough and irregular."

The Mahomedan legend of the rock is that when Mahomed ascended to heaven from here on his good steed

El-Burak, the rock wanted to follow, and started for that purpose, but was held down by the Angel Gabriel, the prints of whose fingers in the rock are still shown. Ever since then the rock, according to the same authorities, has been suspended in the air, and the hollow-sounding wall is one that was placed there because pilgrims who passed under the suspended rock feared lest it should fall and crush them!

In the cave will be shown the praying-places of Abraham, Elijah, David, Solomon, and Mahomed. In the centre of the floor is a slab covering the Well of Spirits, as the Muslims allege, into which all spirits descend, and from whence they will be brought up at last by the tufts of hair on their heads. Others affirm that this was where the blood offered in sacrifice on the rock above, poured forth into the Kidron. Mr. Fergusson's theory is that this is none other than the very tomb in which the crucified body of our Lord lay.

Many Mahomedan legends will be told and Sacred Places shown by the guide who conducts the visitor round the Mosque. It will probably be more than sufficient if they are briefly indicated here. The shield of Mahomed's uncle; the footprint of Mahomed; his banner; hairs from his beard, etc.; a slab with three nails and a half standing in it, originally there were nineteen, but the Devil knocked them into the stone; when the three and a half disappear the end of the world will come. Several old copies of the Koran are kept in the Mosque.

The next building of importance in the Haram is the

MOSQUE-EL-AKSA.

There is some doubt as to the origin of this building, or group of buildings, but it is generally supposed to be iden-

tical (in site, at least) with the magnificent Basilica founded by the Emperor Justinian in honour of the Virgin. De Vogüé affirms that the present structure is entirely Arabian, but that its form of a Basilica, its cruciform plan, and the existence of certain ancient remains, prove that it was a Christian church, and has been converted into a Mosque. Others, led by Mr. Fergusson, deny that it ever was a Christian church, or that Justinian had anything to do with it, and affirm that it was built by Caliph Abd-el-Mekel, in the end of the seventh century. The **Porch** has seven arcades leading into the seven aisles of the Basilica. Captain Wilson has so minutely described the **interior** of the Mosque, that we quote his words :—

"The porch in front, from two niches for statues still remaining in it, would appear to be the work of the Templars when they occupied the building. In the interior four styles of capitals were noticed ; those on the thick, stunted columns forming the centre aisle, which are heavy, and of bad design ; those of the columns under the dome, which are of the Corinthian order, and similar to the ones in the 'Dome of the Rock' ; those on the pillars forming the western boundary of the women's mosque, which are of the same character as the heavy basket-shaped capitals seen in the Chapel of Helena ; and those of the columns to the east and west of the dome, which are of the basket shape, but smaller and better proportioned than the others. One of the small basket capitals was broken, and, on examination, proved to be made of plaster ; the others of the same series seemed to be of similar construction, whilst the Corinthian ones were all of white marble. . . . . The columns and piers of the Mosque are connected by a rude architrave, which consists of beams of roughly-squared timber, inclosed in a casing of one-inch stuff, on which the decoration, such as it is, is

made; the beams are much decayed, and appear older than the casing. All the arches are painted. Some of the windows in El Aksa are very good, but hardly equal to those in the 'Dome of the Rock.' . . . . A great part of El Aksa is covered with white-wash, but the interior of the dome, and the portion immediately under it, is richly decorated with mosaic work and marble casing. The arabesques and mosaics are similar in character, though of different design to those of the 'Dome of the Rock.' During the restorations made in the present century some paintings of a very poor order were introduced."

The principal objects of interest in the Mosque are—

The Tombs of the Sons of Aaron; a stone slab in the pavement near the entrance. It probably marks the resting-place of some distinguished Knight Templar. The Pulpit at the southern end is exquisitely carved in wood, and is inlaid with ivory and mother-of-pearl. It was made at Damascus by a native of Aleppo, and was brought here by Saladin. The wood is cedar of Lebanon, and the work was ordered by Nûreddîn. Near the pulpit (west) is the Praying-place of Moses; and at the back of the pulpit, is a stone which is said to bear the imprint of the footstep of Christ. Close by here are two Pillars, tolerably close together—so close, that only medium-sized people can pass between them. But every pilgrim is supposed to try; those who succeed are sure of a place in heaven; but for those who fail the case is doubtful! In the eastern end of the Mosque is the so-called Mosque of Omar, a tradition affirming that he prayed there when he first entered the city.

In the Mosque there is a cistern called the Well of the Leaf, the water of which is pure and bright. A curious Muslim legend attaches to this well. It is said that Mahomed

delivered a prophecy that one of his followers should, while alive, enter Paradise. During the caliphate of Omar, a worshipper, one Sheikh ibn Hayian, came to this well to draw water, when his bucket slipped from his hands and fell in. He went down after it, and, to his infinite surprise, came to a door, which he thrust open, and found it led into a beautiful garden. He wandered about in it for some time, and then returned, but not until he had plucked a leaf, which he brought with him for a token. The leaf never withered, and the words of the prophet were fulfilled; but the door has never since been found. Devout Muslims still look upon the Well of the Leaf as one of the entrances to Paradise.

Leaving the Mosque by the eastern door (to which place the boots of the visitors will have been taken by an attendant), we proceed to the south-eastern corner of the Haram, and descend by thirty-two steps to the so-called **Cradle of Christ**, a small vaulted chamber, to which many legends attach. It was here the infant Saviour was brought to be circumcised; here dwelt Simeon; here the Virgin was entertained for some days as his guest, etc. From this room we descend to **Solomon's Stables**, a vast succession of pillared and vaulted avenues, bearing, as some suppose, all the marks of the builders of the first Temple; the bevelled stones corresponding with the sculptured representations of the stones used in the construction of Solomon's Temple. Others think that the drafted stones are but an imitation, and that the work is Arabian, but an imitation of similar structures of a much older date. Here, better than anywhere else, will be seen how the valleys were levelled up to make the vast platform for the Temple. Whether King Solomon's stables were here or not cannot now be ascertained. It is stated in 2 Kings iv. 26, "Solomon had forty

thousand stalls of horses for his chariots"; and there can be no doubt his palace must have been somewhere close to this place, which was used as stables by the Knights Templars. The rings to which their horses were attached may still be seen.

Returning to the Haram, and proceeding along by the east wall, we come to a stairway, and, ascending the wall, get a remarkably fine view. Below is the Valley of Jehoshaphat, a mass of graves and memorial stones—the dead of all generations filling up the valley. It is the wish of all devout Jews to be buried here, for to this place will the Messiah come when the prophecy of Joel is fulfilled (iii. 2): "I will gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and for my heritage Israel, whom they have scattered among the nations, and parted my land." "Let the heathen be wakened and come up to the valley of Jehoshaphat, for there will I sit to judge all the heathen round about." A good view is obtained of the Kidron, Absalom's Pillar, the Tombs of St. James and Zachariah, the Mount of Olives, Garden of Gethsemane, etc. Close by is a broken column, protruding from the wall like a cannon. Muslim tradition says that when Mahomed comes to judge the world he will sit on this wall, and when a thin cord has been attached to the column and stretched across the gulf to the hill of Olivet, all who would reach Paradise must cross it. It will be as thin as a hair in some parts, and each one who passes will have to carry the burden of his sins as fetters. The guilty will fall from the cord into the gulf of hell; the just, supported by angels, will cross in safety.

A little to the north is the Golden Gate—or, according to tradition, the "Beautiful Gate" of the Temple, where Peter and John cured the lame man (Acts iii. 1—11). There is,

however, much more reason to suppose that it corresponds with the Gate Shushan, referred to in the Talmud. If so, "on it was portrayed the city Shushan. Through it one could see the High Priest who burnt the heifer, and his assistants going out to the Mount of Olives." There appear to have been steps on arches leading down from this gate into the Kidron towards the east, and leading up again past the southern end of the present Garden of Gethsemane. It was through this gate, according to tradition, that our Saviour entered Jerusalem on Palm Sunday. It is now walled up, a tradition being extant that, when the Saviour returns to earth a second time, it will be through this gate He will make his triumphant entry into Jerusalem, and wrest it from the Muslims.

Continuing by the east wall, a small Mosque is seen, called **The Throne of Solomon.** It was here, says a legend, that King Solomon was found dead. Looking westward, near the northern wall, is a small chapel, with a white dome, marking the spot where Solomon gave thanks upon the completion of the Temple. By going out of the gate at the north-east corner of the Haram, about half way between it and St. Stephen's Gate (p. 179) may be seen through a breach in the wall the traditional **Pool of Bethesda** (p. 155).

There are a great many other objects of interest that will be pointed out to the traveller as he makes the tour of the Haram.

Various **Prayer Niches,** to which marvellous legends are attached. The foundations of a wall, probably belonging to the **Fortress of Antonia.** The most beautiful structure in all Jerusalem is probably the Kubbet es Silsileh, or **Dome of the Chain,** said to have been the model for the Mosque of Omar. It is also called the Tribunal of David.

The tradition attached to it is that a chain was suspended from heaven and stood on this spot, and when two disputants could not settle a quarrel, the chain moved towards the one who had the right on his side, and so the litigation would be settled. Another tradition is that every witness in a great trial was brought here. If he could grasp the chain, his evidence was true; if a link broke off, he was a perjurer. The **Kubbet-el-Miraj**, or Dome of Ascension, marks the spot where Mahomed ascended on his wonderful journey to heaven.

One very interesting spot between the Dome of the Rock and El Aksa is a marble fountain called **El Kas**, or *The Cup*, beneath which are vast reservoirs, into which the water from the Pools of Solomon (p. 202) was conveyed. They are hewn in the solid rock, and are approached by a staircase, also hewn in the rock. Was it here that Solomon placed the Brazen Laver? The cisterns are called the *Cisterns of the Sea*, or the *King's Cisterns*. Solomon "made a molten *sea*, of ten cubits from brim to brim, round in compass, and four cubits the height thereof. . . . . And the thickness of it was an hand breadth, and the brim of it like the work of a brim of *a cup* . . . . . and it received and held three thousand baths" (2 Chron. iv. 1—5).

WITHIN THE CITY.

[In Jerusalem, the places of interest are so close together that it is almost unnecessary to indicate any special "walks," as the traveller will in all probability stroll on from place to place, and find that in a few such strolls he has compassed the city and its sights. For the sake of those who wish to make a systematic tour of the city, the following descriptions are given in the order in which they may be visited with the least trouble and loss of time.]

Start from the Jaffa Gate for Bab-el-Khulîl (*i.e.*, The Gate of Hebron, or The Friend, p. 208). This is on the west side of the city, close to the north-western angle of the citadel. It consists of a massive square tower, the entrance to which from without is on the northern side, and the exit within on the eastern. Entering Jerusalem by this gate, a large open space is reached, where a kind of fair is always going on; vendors of fruit and sweetmeats vieing with dealers in more substantial articles of food. On the left is a line of shops, cafés, etc., and on the right is the **Tower of David**, called by Josephus the Tower of Hippicus, and forming part of the citadel, a strong and conspicuous structure. The upper part of this tower has been often rebuilt; but the town is evidently ancient, the stones being of immense size, and bevelled after the manner of the Jews. Here David erected a fortress which was the stronghold of Zion in all after ages; and it is probable that these immense stones belong to the earliest period of its history, and may have been laid by David. If it be the Tower of David, or the Tower of Hippicus, built by Herod, or both, it was standing here when our Saviour was a visitor in Jerusalem, and His shadow may have rested upon it as He walked in Zion. Josephus says that Titus, when he destroyed Jerusalem, left the three Towers built by Herod standing; the two others were called Phasælis and Mariamme, and have since been destroyed. The Tower of Hippicus remains, and many travellers regard it as one of the most interesting places in Jerusalem. "There is not one house standing on which we can feel certain that our Lord ever gazed, unless it be the old Tower at the Jaffa Gate."—(*MacLeod.*)

There is a fine view from the top.

Zion Street passes by the east side of the tower, running north and south. We follow it south to the **Gate of David**,

or **Zion Gate,** on the summit of the ridge of Zion. This height was held by the Jebusites until David took it by storm, and "David dwelt in the Fort, and called it the City of David" (2 Sam. v. 9). It was the highest point within the limits of the city, being 2540 ft. above the Mediterranean. Here, or hereabouts, David's house was built, the household for his families was here, and here was the place for the Ark of God before the Temple was built. "And David made him houses in the City of David, and prepared a place for the Ark of God, and pitched for it a tent" (1 Chron. xv. 1, 29; 2 Chron. v. 2, etc.) Opposite the gate is the **Armenian Convent,** one of the richest and largest in the city, with several large tamarisk-trees in front, said to have been planted by Herod. Within the Convent is the **Church of St. James,** the place where, according to tradition, St. James was beheaded. "Herod the king stretched forth his hands to vex certain of the church, and he killed James, the brother of John, with the sword" (Acts xii. 2). The convent is capable of accommodating about 3000 people. The monks are industrious, and are adepts in all kinds of trade. They have in the convent a printing-press, a photographic establishment, carpenters' shops, etc.

Just outside Zion Gate is a modern ruin called the **Palace of Caiaphas.** It contains the tombs of the Armenian patriarchs. According to tradition, the prison of Christ is here, and the stone which was rolled away from the mouth of the sepulchre (see p. 125). It is also the place where Peter stood when he denied the Lord; and a small pillar is shown on which the cock stood when he crew to warn him!

A little south of this ruin is a small mosque, known as *Neby Dâûd,* or **The Tomb of David.** It cannot well be doubted that this memorial marks the place, or at least

the vicinity of the place, where the Hebrew kings were buried. That they were interred on Mount Zion is known with certainty, for it is said of the successive Kings of Judah that "they slept with their fathers, and were buried in the City of David," which is only another expression for Mount Zion (see 1 Kings xi. 43, xiv. 31, xv. 18, etc. The notice in Nehemiah iii. 16 represents the sepulchre of David as opposite a certain pool, and the present tomb stands exactly against the Lower Gihon, on the west of Jerusalem (p. 164). The Apostle Peter speaks of the place of David's burial as a matter of general notoriety. "His sepulchre," he says, "is with us unto this day." No reason can be assigned why the locality in that age should have become a different one from that which Nehemiah mentions. Josephus furnishes testimony to the same effect. From that time to the present, as often as we hear any Jewish witnesses on the subject, we find them connecting the national tradition respecting David's Tomb with this spot, and the Mahomedans and Eastern Christians regard it with the same veneration.—(*Hackett.*)

Learned travellers have, however, placed the Tomb of David in various other places, within and without the walls. In the fifteenth century, Benjamin of Tudela gives this legend:—

"Fifteen years ago, one of the walls of the place of worship on Mount Zion fell down, which the Patriarch ordered the priest to repair. He commanded to take stones from the original wall of Zion, and to employ them for that purpose, which command was obeyed. Two labourers who were engaged in digging stones from the very foundation of the walls of Zion, happened to meet with one which formed the mouth of a cavern. They agreed to enter the cave, and to search for treasure, and in pursuit of this object they

penetrated to a large hall supported by pillars of marble, encrusted with gold and silver, before which stood a table with a golden sceptre and crown. This was the sepulchre of David, King of Israel, to the left of which they saw that of Solomon, and of all the Kings of Judah who were buried there. They further saw locked chests, and desired to enter the hall to examine them, but a blast of wind, like a storm, issued forth from the mouth of the cavern, and prostrated them almost lifeless upon the ground. They lay in this state until evening, when they heard a voice commanding them to rise and go forth from the place. They proceeded, terror-stricken, to the Patriarch, and informed him of what had occurred. He summoned Rabbi Abraham el-Constantine, a pious ascetic, one of the mourners of the downfall of Jerusalem, and caused the two labourers to repeat the occurrence in his presence. Rabbi Abraham hereupon informed the Patriarch that they had discovered the sepulchres of the House of David, and of the Kings of Judah. The Patriarch ordered the place to be walled up, so as to hide it effectually from every one, to the present day."

That is one version of the story, and here is another. "The so-called Tomb of David was originally a convent of Franciscan monks, who believed it to be the site of the Cœnaculum, and their tradition mentions nothing of an underground cavern, such as is now said by the Mahomedans to exist. The tradition which makes it the Tomb of David is purely Muslim in its origin, and does not date back earlier than the time of El Melik ed Dha'her Chakmak, 1448. Oral tradition in Jerusalem says that a beggar came one day to the door of the monastery asking for relief, and, in revenge for being refused went about declaring it was the Tomb of David, in order to excite the Muslim fanatics to seize upon and confiscate the spot."

In 1839 Sir Moses Montefiore was permitted to visit the mosque, and Miss Barclay, the daughter of the celebrated American missionary, at a much more recent date, was allowed to sketch the tomb. She says, "The tomb is apparently an immense sarcophagus of rough stone, and is covered by green satin tapestry, richly embroidered with gold. A satin canopy of red, blue, green, and yellow stripes hangs over the tomb, and another piece of black velvet tapestry, embroidered in silver, covers a door in one end of the room, which they said *leads to a cave underneath.* Two small silver candlesticks stand before this door, and a little lamp hangs in the window near it, which is kept constantly burning."

No doubt, as fresh privileges are granted to travellers, the truth will be brought to light.

Adjoining the Tomb is the **Cœnaculum**, or Chamber of the Last Supper. It is a plain room, divided into two parts by two columns in the middle, and with pointed vaulting in the ceiling. The place where the table stood, and where our Lord sat, is pointed out to the visitor. The room is 50 ft. by 30 ft. In one part is a screen where Mass is celebrated by Christians; in another is a praying-place for Muslims. On the wall which separates the Cœnaculum from the Tomb of David many prayers have been written in many languages, the burden being, "Shalum," or Rachel, or Mahmoud "begs the prayers of David for his or her soul."

It is stated that when Titus destroyed Jerusalem, this building, with a few others near it, escaped, and that the earliest travellers to the land found it identified as the scene of the Last Supper. "If it really is the place where our Saviour met with his disciples, it is indeed a holy place, and, on the bare supposition, it cannot be contemplated without a feeling of reverential awe. Nor can we wonder that the

Christians in the city flock here on Maundy Thursday to see the Franciscans wash the feet of pilgrims in memory of Him, who in that place taught His disciples how, in love, they should serve one another."

"And He sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him. And wheresoever he shall go in, say ye to the goodman of the house, The Master saith, Where is the guestchamber, where I shall eat the passover with my disciples? And he will shew you a large upper room furnished and prepared: there make ready for us" (Mark xiv. 13—16).

It is supposed that in this room the disciples were gathered when the Holy Ghost came upon them, and the significance of St. Peter's reference to the adjacent Tomb of David will be readily seen, "Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day" (Acts ii. 29).

Re-entering the city by the Zion Gate we pass close to the south wall, where formerly were the wretched huts forming the **Lepers' Quarter.** A more awful spectacle than is presented by these poor creatures cannot be conceived; they are cut off from association with the outside world, they are literally falling to pieces with disease, limb after limb becoming shapeless, or altogether lost. Some of the faces of these poor creatures are knotted so as to resemble bunches of grapes; in some the features are scarcely discernible. The disease generally attacks the throat, and causes them to make the peculiar sound which has such a heartrending sadness (p. 256). It is only within the past two years that this Quarter has been demolished. Doubts are entertained whether the present form of leprosy is at all like the disease so often referred to in Scripture. The Leper Hospital was

established in 1867. For an account of the law relating to Lepers, see Levit. xiii.

From a **watch tower** a short distance from the Lepers' Quarter, there is a celebrated **view** which will give the traveller the best idea of the former positions of buildings, public places, and general outlines, than from any other spot. He will see the whole of the Mount of Olives, the valley of Jehoshaphat, and the Kidron, separating Olivet from the city; the vallies of Gihon and Hinnom running into the Kidron, north of En-Rogal. South of Hinnom the Hill of Evil Counsel, with a modern house on the top, and a tree just beyond, on which it is said that Judas hanged himself (p. 166), and, immediately below, the Tyropæon, or Cheesemongers' Valley, the subject of acres of paper and rivers of ink (see below).

Following the course of the South wall, and descending towards the Cheesemongers' Valley, we reach a small gate in the south wall, called the **Dung Gate** (Neh. iii. 15). A pathway leads from here to Siloam (p. 167) ; the modern name of the gate is Bâb-el-Mughâribeh, or Gate of the Western Africans. Passing through a jungle of cactus we reach the south-west wall of the Haram, where we see some of the colossal blocks of stone used in the building of that wonderful structure. In the corner is a stone seventy-five feet above the foundation, thirty-eight feet four inches long, and three and a-half feet high, and seven feet wide. Captain Warren sunk a shaft at this corner, to the foundation of the wall. A few steps north, and we see the celebrated spring of the arch which connected the Temple with the city of Zion. It is called **Robinson's Arch**, after the name of the great American traveller who discovered and described it, and rendered immense service in the elucidation of Scripture by his Biblical researches.

The fragment consists of immense stones projecting from the wall near what is now the level of the ground, and it forms the spring of what he considered to be a spacious arch. The wall extends in an unbroken line from the Wailing Place to the arch, though it cannot be followed because of the houses which are built up against it; and, respecting the arch, it is curious to notice that the second course of the spring contains two stones, which seem to be two halves, split asunder, of one original stone of enormous dimensions. Whether Robinson's conclusion was correct remained a disputed point, which the result of the Exploration has decided in his favour. Captain Warren sunk several shafts in a line west of this projecting masonry, and came upon a pier which supported what must have been the west side of the arch. Beyond all question, at one period there must have been a bridge here, connecting the Temple with the south-west part of the city, and spanning the valley between. The excavations also disclosed, at a distance of sixty feet under the present surface of the soil, fragments of voussoirs, or bevelled stones, lying where they fell, when, by some means or other unknown, the bridge was destroyed.

The place on which they now lie scattered in confusion, once formed the level of a street running under the arch—like the street in Edinburgh under the North Bridge, or that in London under the new Holborn Viaduct. The excavations also laid open a vast conduit running under this ancient street, at a further depth of twenty feet; and, what is very remarkable, brought to light an opening into it, through which, in all probability, water was once drawn from the conduit as from a well. Through this opening, water would be obtained when the bridge was perfect, when people passed under it to and fro in the days of Herod, for it must have existed then, if not before.

Antiquaries are apt to give as ancient a date as possible to the remains they examine and describe, and one writer observes :—"Imagination has to stop at the date of Solomon as the time when the Temple, the Haram wall, and the bridge were built, but this cistern may have existed before that time. Scandals whispered by the mouth of this well may have echoed round its rocky sides as far back as the time when the Jebusites and Canaanites ruled in the land." "For my own part," says Dr. Stoughton, "I am quite satisfied to confine my imagination, respecting such a well in one of the streets of Jerusalem, to the era of the Herodian Temple, to the days when our blessed Lord and His Apostles might have drunk of its waters; when their shadows might have fallen on the pavement, or their forms have been watched passing under the great arch by the people looking down from the parapet above."

By following for a few moments a narrow crooked lane to the north, and then turning to the right, the **Jews' Wailing Place** is reached. There is a low wall on the west side, and on the east the celebrated wall of the Temple. It is composed of enormous blocks of marble, fifteen feet long and three or four feet deep, with a rough panelled surface, and a smooth bevelled edge; five or six courses of this masonry at the bottom bear smaller stones higher up. Some of the lower may have been disturbed, but many are as they were first laid. A strange congregation gathers here every Friday afternoon from three to five o'clock, from whence they go to their synagogues. "It is a strange place to stand in, the walls towering up so loftily, flowers growing in the crevices, creeping plants swaying to and fro lazily in the idle wind, and at the foot are the wailing Jews. Old men, with black turbans or caps, dressed in dingy, greasy gabardine, . . . the Hebrew Psalter, or some other sacred

book in hand, the body waving to and fro, the lips muttering and wailing out lamentation after lamentation." It is a libel to call this scene a "show prepared for the benefit of visitors." Jerome makes an affecting allusion to the remnant of mourners in his day who paid the Roman soldiers for allowing them to go and weep over the ruins of the Holy City, and they were not less sincere then than those who weep now over their "holy and beautiful house" defiled by infidels.

There is a very beautiful litany sometimes chanted here, a fragment of which is as follows:—

FIRST CHOIR.

Reader. Because of the palace which is deserted—
People. We sit alone and weep.
Reader. Because of the Temple which is destroyed,
Because of the walls which are broken down,
Because of our greatness which is departed,
Because of the precious stones of the Temple ground to powder,
Because of our priests who have erred and gone astray,
Because of our kings who have contemned God—
People. We sit alone and weep.

ANOTHER CHOIR.

Reader We beseech Thee, have mercy on Zion!
People. And gather together the Children of Jerusalem.
Reader. Make speed, make speed, O deliverer of Zion.
People. Speak after the heart of Jerusalem.
Reader. Let Zion be girded with beauty and with majesty.
People. Show favour unto Jerusalem.
Reader. Let Zion find again her kings.
People. Comfort those who mourn over Jerusalem.
Reader. Let peace and joy return to Jerusalem.
People. Let the branch of Jerusalem put forth and bud.

Continuing a short distance north, the Street of David is reached, and turning to the left it leads straight to the Jaffa Gate, from whence we started.

From the Wailing Place, if so minded, the traveller may make a **Tour of the Walls of the Haram.**

The first place of interest is but a step or two beyond David Street, and is known as

Wilson's Arch. This arch springs from a wall which seems to be a continuation of the wall at the Jews' Wailing Place. Beneath the accumulated soil at the bottom has been found a good piece of pavement. The wall has been cemented at the joints of the stones, for twelve feet and upwards, to make a chamber within it serve as a cistern. It was supposed that this arch was a viaduct running parallel to Robinson's Arch, connecting, perhaps, the Temple and the south-west of the city at this more northern point. But the complete researches of Captain Warren have dispelled this supposition ; he pronounces it to be modern. If his theory is correct, Wilson's Arch did not exist in Old or New Testament times, and cannot therefore be connected with Scripture scenes ; but it might have been connected with the Christian buildings of the Haram executed in the days of Justinian (p. 138). The chamber, however, to which reference has been made, and which is designated by Captain Warren the "Masonic Hall," has walls of square stones, and pilasters with capitals in the corners, also entrances with jambs and lintels, and he says has "every appearance of being the oldest piece of masonry visible in Jerusalem with the exception of the Sanctuary walls, and perhaps as old as they." Here at least there is a connection with early Biblical scenes.

In connection with both Robinson's and Wilson's Arches there exist **relics of roads.** One, the more ancient, consists of hard, well-squared marble paving stones, on the south-

west of the Haram wall. "A point of contact this," says Dr. Stoughton, "with memories of our Blessed Lord and His Apostles, who may often have issued from the city by this inlet, and come out from the crowded streets into the open country of the Hinnom Valley and the opposite sloping hills. . . . It is no wild stretch of fancy to think of these stones as having received shadows from groups composed of Jesus and the twelve as they passed by." Another roadway led under Wilson's Arch to the Dung Gate (p. 150). This brings us into contact with the Jerusalem of the Middle Ages—the Jerusalem of the Crusades. The pavement is twenty feet above the other, and twenty-three feet *below the present surface*—another instance of the vast amount of *débris* accumulated above the ancient level of the Holy City (p. 115). Under this second pavement was dug up "the signet of Haggai the son of Shebanieh," and other interesting relics, for particulars of which see *Recovery of Jerusalem*, pp. 132—4.

Below the arch is the **El Burak Pool**, named after the steed upon which Mahomed made his miraculous journey. Here is the Bâb-es-Silsileh, the principal entrance to the Haram (p. 135).

From here a visit can be made to the Healing Bath, supposed to be the Pool of Bethesda (see below), and then, traversing the Bazaar of the Cotton Merchants, turnings to the right lead to the Bâb-el-Kattanîn and the Bâb-el-Hadîd respectively, two of the Gates of the Haram.

Continuing north, the **Serai**, the residence of the Pasha, the **Old Serai**, now a state prison, and the barracks are seen.

Reaching the Via Dolorosa and turing to the right, the next place of interest is the *Birket Israil*, commonly called the **Pool of Bethesda**, situated to the north-east of the Haram, indeed the wall of the so-called pool—for it is now

dry—is the north wall of the sanctuary enclosure close to St. Stephen's Gate. It is 360 feet long, 130 broad, and 50 deep. Through a wall Captain Warren penetrated into large vaulted substructions. Much doubt has been cast upon the tradition dating from the time of Sæwulf (1102 A.D.), that this is the true Bethesda, and modern opinion is now in favour of the Healing Bath, *Hammam-esh-Shefâ,* near to the Bazaar of the Cotton Merchants (*Sûk-el-Kattanîn*) (p. 155).

The Gate of St. Stephen (p. 179) is then passed, and the tour of the eastern wall is made; the principal place of interest being the Golden Gate, which well deserves a close inspection (p. 141).

Proceeding to the south-east angle of the Haram, where the *Single*, *Triple* and *Double* Gates are situated, we reach a locality which has been much explored by the Palestine Exploration Fund, and has yielded important results; one being the discovery of the amazing extent of the wall of the Haram, from top to bottom. Josephus, in his *Antiquities,* makes the following statements as to the walls of the Temple at this part, which, before the recent explorations, perplexed readers of the Jewish historian, and strengthened their suspicion of his having greatly exaggerated the magnificence of the Holy City: "Solomon also built a wall below, beginning at the bottom, which was encompassed by a deep valley; and at the south side he laid rocks together, and bound them one to another with lead, and included some of the inner parts, till it proceeded to a great height, and till both the largeness of the square edifice and its altitude were immense." He also speaks of the south front of the Temple as "deserving to be mentioned better than any other under the sun; for, while the valley was very deep, and its bottom could not be seen if you looked

from above into the depth, this farther vastly high elevation of the cloister stood upon that height, insomuch that if any one looked down from the top of the battlements, or down both those altitudes, he would be giddy, while his sight could not reach to such an immense depth" (*Antiquities of the Jews*, B. XV., c. xi. 3, 5). "I remember very well," says Dr. Stoughton, "when standing by the south-east angle of the Haram wall, and admiring the beautiful massive stones, 'polished after the similitude of a palace,' that I thought Josephus had much exaggerated the truth when he spoke of the height of the building at this point as so immense, that if any one looked down from the top he would be giddy; yet this turns out to be literally the truth."

Another important discovery has been made in connection with this south-eastern part of the Haram wall. In 2 Chron. xxvii. 3, Jotham is described as having built much "in the wall of Ophel." Other references are made to Ophel as near the Water Gate (Neh. iii. 28), and as the residence of the Levites (Neh. xi. 21). Josephus also refers to *Ophla*—no doubt, the same place—as near the Kidron Valley. Ophel, as the name indicates, is a swelling declivity, and slopes off on the southern side of the Haram down into the Valley of Hinnom, forming a spur or promontory between the Tyropæon and the Valley of Jehoshaphat. Here Captain Warren sunk fifty shafts in search of a wall—such a wall as Jotham is said to have built—and with complete success. The line of wall is ascertained to extend southward of the vaults known as Solomon's Stables (p. 140) to a distance of 700 feet along the eastern ridge of Ophel. A tower has been discovered at a distance of 76 feet from the south-east angle. About 200 feet further south it is believed by Captain Warren, another tower existed. While its date cannot be exactly determined, it is probable that this

wall is at least on the site of the old wall built by Manasseh, and mentioned in Nehemiah. This discovery shows how the suburb of Ophel lay under the Temple wall (see 2 Chron. xxvii. 3, xxxiii. 14).

The Via Dolorosa.

The Via Dolorosa of pilgrims, called by the residents "The Street of the Palace," leads from the Serai, or Palace (p. 155), near St. Stephen's Gate, to the Church of the Holy Sepulchre (p. 121). It is a narrow street, roughly paved, but in some places remarkably picturesque, with arches and pleasant studies of ancient houses and very old mason-work. No one can traverse its curious zig-zags and look at its "holy places" with indifference, as it is sacred with the tears of many generations of pilgrims, who, according to their faith, strove to follow in the footsteps of the Lord. As a mere hard and dry matter of fact, however, there is no historical evidence whatever for the sacred sites; the street was not even known until the fourteenth century.

Starting from the Serai, or residence of the Pasha (p. 155), we will visit the **Stations of the Cross.**

1. **Pilate's Judgment Hall.**—The holy steps (Scala Santa) that led to the Hall, and were trodden by the feet of Christ, were removed to Rome, and now may be seen in the Church of St. John Lateran. The spot from whence they were taken is, however, pointed out. The Turkish barracks are now here, and they stand on the site of the ancient Castle of Antonia (p. 142). At the foot of the steps is—

(2.) The place of the **Binding of the Cross** upon the shoulder of Christ. Close by here is a Roman Catholic School, "The Sisters of Zion." A few steps further on, where a modern arch spans the street, we enter, on the

right, the Church of the Sisters of Zion—first by an iron gate, and then by a wooden door. By turning to the right, we see, behind a very neat little altar, a part of the **Ecce Homo Arch.** Here we undoubtedly see some of the natural rock; and it has been ascertained that vast rocky vaults are below. The arch is said to have been connected with the Judgment Hall. "Then came Jesus forth, wearing the crown of thorns and the purple robe. And Pilate saith unto them, Behold the man" (John xix. 5). Descending now into a street running north and south, and turning to the left, is—(3.) The place where Christ sunk under the cross. Pilgrims are not agreed as to this Station. The columns in the corner are said by some to mark the spot where they compelled one Simon, a Cyrenian, to carry the cross (Mark xv. 21). Turning south to where another street joins, we bend sharply to the right, and in the corner of the wall, to the left, see an indented stone, marking—(4.) The **Impression of Christ's Shoulder,** as He leant there for support. A few steps west, on the left, is—(5.) The **House of St. Veronica,** who wiped the brow of our Saviour, and His features became imprinted upon her handkerchief. On the left is the **Russian Hospital,** said to be over—(7.) The spot where Jesus said, "Daughters of Jerusalem, weep not for Me, but for yourselves and your children" (Luke xxiii. 28). From here we follow up the street to where a minaret stands on the left, and by turning into a narrow lane on the right, a few steps brings us to one of the stones that would have cried out if the people had held their peace! A few paces west of the minaret a street comes in on the left, which we follow to where it is spanned by an arch. Here, in the wall to the left, was the old entrance to the Church of the Holy Sepulchre. Here ends the Via Dolorosa. The remainder of the street is Christian Street;

the remainder of the Stations are within the Church of the Holy Sepulchre.

There are two stations omitted in the foregoing list,—the spot where Jesus is said to have met His mother, and the spot where He leaned a second time and left the impression of His hand. Also in the Via Dolorosa may be seen the House of Lazarus, the poor man of the parable, and the House of Dives, the rich man.

The Hospital of St. John.

A short distance to the south-east of the Church of the Holy Sepulchre, on the right of the street running east, leads to a handsome wooden door under a Gothic portal, through which we enter the Hospital (*Mûristan*) of St. John. Here, in the eleventh century, were erected two Hospitals for Pilgrims, one dedicated to St. Mary Magdalene and the other to St. John of Alexandria; the former for females, the latter for males. From these institutions grew the famous order of Hospitallers or Knights of St. John; St. John the Baptist being then the patron saint. The traveller may here refresh his memory concerning the three military orders which sprung up during the wars of the Crusaders.

1. These Knights of St. John, who subsequently (*i.e.*, 1187) went to Cyprus, then to Rhodes, and finally to Malta; 2. The Knights Templars, who had their quarters in the Temple Haram, where now stands the Mosque El Aksa (p. 137); 3. The Teutonic Knights of St. Mary of Jerusalem. Their duties were various: to combat the infidels, to protect the pilgrims, to succour the sick and destitute, and to guard the highways, which were infested with robbers.

The **Portal** at the entrance is enriched with symbolical representations of the months. The **Church** is in ruin. An old refectory has been repaired, and is turned into a

German Protestant Chapel. Service is performed here every Sunday morning. Excavations, made at the expense of the Crown Prince of Prussia, to whom the Sultan in 1869 gave half the Hospital—the whole occupies about 180 square yards—have been carried on for some years, and visitors are allowed to descend to the foundations and inspect the vaulted cisterns and other objects of interest. The rubbish accumulated here was enormous, and was emptied into the valley of Gihon, near the Jaffa Gate.

The Abyssinian Monastery

is close to the Church of the Holy Sepulchre; from the Dome in the Court we can see into the Chapel of St. Helena (p. 127). Here is an olive tree, which the monks point out as marking the spot where Abraham found "the ram caught in the thicket," and was offered in sacrifice in lieu of Isaac. The dwellings of these poor people are in the south-eastern part of the court. Their Chapel is modern and uninteresting. The Abyssinians are a devout body of Christians, passionately attached to the Sacred City, and they seem to know of no higher felicity than to live and die where their Lord lived and died.

The Coptic Monastery

is much finer than the Abyssinian, to which it is adjacent. The priests reside here, and there are many cells arranged for the accommodation of pilgrims. Two Coptic priests are day and night shut up in the Church of the Holy Sepulchre (p. 126), to perform service there. Here is kept the key of the **Cisterns of St. Helena**, hewn in the solid rock, and having a balustrade by the cisterns, also rock-hewn. They are well worth visiting, and the small fee paid will be well employed.

The Greek Monastery

is a large range of buildings in Christian Street. It contains five churches and a valuable library. The Patriarch and a hundred monks reside here. At the time of the Easter Festivals, the Monastery is crowded with Pilgrims, who are also accommodated at other times.

[For other Monasteries, outside the city, see p. 184.]

The Bazaars.

The Bazaars of Jerusalem have nothing about them to call for special remark, especially if the traveller has been in Cairo, or is going to Damascus. The **Corn Market** is in David Street, and it is said they give Scripture measure, as they always shake the measure, press it down, and cause it to run over. "Give, and it shall be given unto you, good measure pressed down, and shaken together, and running over" (Luke vi. 38). Near the Corn Market are the principal bazaars, but there are no special objects of attraction in them.

The Pool of Hezekiah.

From an Arab Café in Christian Street the best view can be obtained of this pool, which is situate a little south of the Greek Monastery. It is an immense reservoir, 250 feet long and 150 wide, and is supplied from the Mamilla Pool (p. 184) at the end of the Valley of Hinnom, the conduit passing underneath the city wall near the Jaffa Gate. It is called *Birket Hammâm*, or Pool of the Patriarch, as it supplies the Bath of the Greek Patriarch. There is no definite evidence as to this being, as tradition points it out to be, the pool which Hezekiah made.

The Church of St. Anne

is one of the "Holy Places" of Jerusalem, and deserves a visit on various grounds; but a permit must be obtained from the French Consulate. It is situated at the eastern end of the Via Dolorosa, near to St. Stephen's Gate (p. 179). It was founded in the seventh century, was rebuilt in the twelfth century, converted by Saladin into a school, and in 1856 was presented by the Sultan to the Emperor of the French (Napoleon III.) at the close of the Crimean War. It has been so many times altered and repaired, that it is difficult to understand the plan or style of any part of the building. It is said to mark the dwelling-place of St. Anne, the mother of the Virgin; to have been the birth-place of the Holy Mother; the burial-place of her father Joachim, etc., etc.

The Synagogues

of the Jews are in the **Jewish Quarter** of the town, which is situated to the east of Zion. Can be reached from David Street by turning into the Street of the Gate of the Prophet David. There is nothing remarkably interesting in this Jewish Quarter, except the people; the Synagogues, are used respectively by the Sephardim and Ashkenazim (p. 62), and are singularly devoid of interest.

OUTSIDE THE WALLS.

For a tour round the city, the start may be best made from the Jaffa Gate (p. 144). We descend into the valley of **Gihon**, memorable as the scene where Solomon was crowned and proclaimed King. Said King David, "cause Solomon my son to ride upon mine own mule, and bring him down to Gihon: and let Zadok the priest and Nathan the

prophet anoint him their king over Israel: and blow ye with the trumpet, and say, God save King Solomon" (1 Kings i. 33, 38, 45). Hezekiah "stopped the upper watercourse of Gihon, and brought it straight down to the west side of the city of David" (1 Chron. xxxii. 30). Manasseh "built a wall without the city of David, on the west side of Gihon, in the valley, even to the entering in at the Fish Gate" (1 Chron. xxxiii. 14). Proceeding down the valley, we come to a wall crossing the valley from east to west, on which is an old aqueduct, built to convey water from the Pools of Solomon to the Temple. The wall forms the northern end of

The Birket es Sultan, or Lower Pool of Gihon.

It is 170 yards long and 70 wide. The depth varies from 35 ft. to 41 ft. This immense reservoir may probably date from the time of Hezekiah; its history is, however, involved in much obscurity. It is thought to be the lower pool of Isaiah xxii. 9: "Ye have seen the breaches of David that they are many, and ye gathered together the waters of the lower pool." (See also the passage quoted above.) A tradition is attached to this pool that it was here David beheld Bathsheba bathing.

Continuing down the Valley of Gihon on the west side of the city, we come to where it turns eastward, and is then the

Valley of Hinnom,

a deep and narrow ravine, with steep rocky sides, situate on the south and west of the city, and separating Mount Zion to the north from the Hill of Evil Counsel and the Plain of Rephaim (p. 185) on the south. It formed the boundary line between Judah and Benjamin, which is thus described in Joshua xv. 8, as passing along the bed of the valley; "The

border went up by the valley of the son of Hinnom unto the south side of the Jebusite; the same is Jerusalem: and the border went up to the top of the mountain that lieth before the valley of Hinnom westward, which is at the end of the valley of the giants northward." It is even more clearly defined in Joshua xviii. 16: "And the border came down to the end of the mountain that lieth before the valley of the son of Hinnom, and which is in the valley of the giants on the north, and descended to the valley of Hinnom to the side of Jebusi on the south, and descended to En-rogel" (p. 167).

In this valley, or rather on the southern brow overlooking it on the eastern end, Solomon built the high places to Molech. "Then did Solomon build an high place for Chemosh, the abomination of Moab, in the hill that is before Jerusalem, and for Molech, the abomination of the children of Ammon" (1 Kings xi. 7). Other idolatrous kings followed up the practices commenced by Solomon, so that Ahaz and Manasseh did not spare their own sons, "but made them to pass through the fire according to the abominations of the heathen" (2 Kings xvi. 3; 2 Chron. xxviii. 3, xxxiii. 6). In the time of Josiah these hellish practices of infant sacrifice were put down with so strong a hand, that they were never revived here. "He defiled Topheth (or Tophet, *place of fire*), which is in the valley of the Children of Hinnom, that no man might make his son or his daughter to pass through the fire to Molech" (2 Kings xxiii. 10). And "he took away the high places that were before Jerusalem."

So odious was the place made by the horrid practices of the idolaters, and by the pollution to which Josiah subjected it, by making it a cesspool and a charnel-house, that later Jews called it *Ge Hinnom,* or Gehenna, making it symbolical of the place of eternal torment. Its present name is Wády Jehennam, and the lower half of the valley, Wády er Rubîb.

"There is something in the scenery of this valley and the hill above it; its tombs hewn in the rock, long since tenantless; the grey gloom of its old fig and olive-trees starting from the fissures of the crags; the overhanging wall of Zion, desolate almost as in the time of her captivity, that forcibly recalls the wild and mournful grandeur of the prophetic writings. Within it, too, is the traditionary Aceldama, or Field of Blood of the traitor Judas; a small plot of ground, overhung with one precipice and looking down another into the glen below, on which is a deep charnel-house, into which it was formerly the custom to throw the bodies of the dead, as the earth was supposed to have the power of rapidly consuming them. The place was selected as the burial-place of pilgrims who died at Jerusalem in the Middle Ages. Such are the scenes that have passed in Hinnom; it is like the scroll of the prophet, 'written within and without with mourning, lamentation, and woe.'"—(*Bartlett's Walks about Jerusalem.*)

Aceldama is on the southern face of the valley at the eastern end. There is, however, no historical proof of this being identical with the "Potters' Field," and it is known that various sites have, at different times, been pointed out as the spot where Judas met his death. When the traitor took back the thirty pieces of silver, and "cast them down in the Temple, and went and hanged himself, the chief priests took the silver and said, It is not lawful for to put them into the treasury, because it is the price of blood. And they took counsel, and bought with them the Potters' Field, to bury strangers in, wherefore that field was called The Field of Blood unto this day" (Matt. xxvii. 3—10; Acts i. 18, 19).

There are many tombs all round about, some of them of hermits, who dwelt here in very early times; some of Crusaders, and some of recent date. Many of the tombs

have beautifully-decorated entrances, and some bear inscriptions. There is one tomb called **The Apostles' Cavern,** from a legend that when the disciples "all forsook Him and fled," they came and hid themselves here.

This hill is also called the **Hill of Evil Counsel,** from a tradition that in the country house of Caiaphas the high priest met the Jews, and took counsel how they might put Him to death. The tradition only dates from the fourteenth century.

En-Rogel

is situated in one or two places, according to the sides taken in various controversies. Grove places it at *Bîr Eyub*, below Siloam; others at the Fountain of the Virgin, a few hundred yards further off; others at *Ez Zehwele,* corresponding with the stone of Zoheleth (1 Kings i. 9). If this latter be the site—and the balance of evidence seems in its favour—it is on the western face of the rocky plateau which slightly overhangs the valley of the village of Siloam. Along this troublesome and almost dangerous pathway of rudely-cut steps, the women of Siloam pass and re-pass continually on their way to the Virgin's Fountain for water.

At En-Rogel, Jonathan and Ahimaaz waited for intelligence to convey to David in the time of his trouble, "For they might not be seen to come into the city" (2 Samuel xvii. 17). When Adonijah "exalted himself, saying I will be king," he celebrated his coronation feast here. "And Adonijah slew sheep and oxen and fat cattle by the stone of Zoheleth, which is by En-Rogel" (1 Kings i. 9).

Siloam.

The modern Arab village is called Silwân, which is a miserable place, some of the huts being old sepulchres

hewn in the rocks. Near here, as the name indicates, must have stood that Tower of Siloam, of which we read that it "fell, and slew eighteen persons" (Luke xiii. 4). At the base of Ophel, where it rises to the height of forty or fifty feet, in a slight channel cut in the rocky bottom for the purpose, runs the rill described by Milton as,

> "Siloah's brook that flowed
> Fast by the oracle of God;"

identical with the rill described by Isaiah (viii. 6), "The waters of Siloah, that go softly." Following the stream north-west, the Pool of Siloam is reached. It is 53 feet long, 18 feet broad, and 19 feet deep. Some broken columns and other fragments show that an edifice—probably a church—was formerly built over the pool. It was to this place that the blind man was sent by the Saviour, "He anointed the eyes of the blind man with clay, and said unto him, Go, wash in the pool of Siloam; he went his way and washed, and came seeing" (John ix. 6, 7). Here, no doubt, was the "King's Garden," of which Nehemiah speaks as "near the pool of Siloah" (iii. 15). Josephus makes frequent reference to this place: "Now, the valley of the Cheese-mongers, as it was called, and that which we told you before distinguished the hill of the upper city from that of the lower, extended as far as Siloam; for that is the name of a fountain which hath sweet water in it."—(*Wars*, Book I. chap. vi. 1).

The Fountain of the Virgin, on the left, is an artificial pool cut into the side of Ophel, as the projecting part of Moriah is named. Two flights of steps—the first sixteen, the second thirteen, with a plane of twelve feet between them, lead down to the water. The basin is eleven and a half feet long, and eleven feet wide. Robinson and Tobler

descended on hands and knees through an aqueduct to the pool of Siloam from here. Captain Warren made another curious discovery, namely, a passage from this passage, leading into a chamber, where many relics were found. It is supposed to have been constructed as a place of refuge for Jews in times of persecution.

The fountain rises and falls at frequent intervals. This well has had a dozen different names: the Dragon's Well, Well of the Sun, Spring of Gihon, King's Pool, and the name, Virgin's Fountain is from a legend that here the Virgin Mary washed the swaddling clothes of the infant Saviour.

Up the valley north of Silwân, on the right, is the **Jews' Cemetery.** The ground is covered with tombstones from the Kidron, half-way up the mount of Olives. On the right of the path are three well-known buildings in the Valley of Jehoshaphat, erected in the Græco-Roman style, popularly called the **Tombs of Zechariah, St. James, and Absalom.** That of Zechariah is a square structure of stone, with four pilasters on each side, and a roof of pyramidal shape. "To call this building," as Fergusson justly remarks, "a tomb, is evidently a misnomer, as it is absolutely solid, hewn out of the living rock by cutting a passage round it. It has no internal chambers, nor even the semblance of a doorway." The Tomb of St. James is composed of a verandah or screen, cut out of the rock with two Doric columns supporting the entablature; at the back of which are extensive excavations containing loculi. The Tomb of Absalom is an elaborate building, square, with columns, in partial relief, standing out against the wall. There is a smaller square of masonry above the Ionic cornice, and over that is a circular block, with a singular round tapering roof. The inside is now

blocked up with stones, thrown in, according to an Arab fashion, of execrating the memory of David's ungrateful son; and by the same means a sepulchral cavern behind, styled the tomb of Jehoshaphat, is hidden from view. The date of these structures is unknown. Their architecture, however, indicates that they belong to the period of the Roman occupation of Judæa. No one can reasonably suppose that the tomb which bears his name is identical with the pillar of Absalom's grave, in the King's Dale. Still, it is not impossible that it may stand on or near the site of that memorial; for by the King's Dale probably is meant the valley in which this remarkable structure is placed.

THE MOUNT OF OLIVES.

Those who have made the tour thus far can continue by foot-path beyond the Pillar of Absalom, up the Mount of Olives, and near the top turn to the right a few steps, and visit the **Tombs of the Prophets.** They are on the western part of the Mount of Olives, and constitute catacombs, winding in a semicircular form, with numerous loculi on the sides. Probably the catacombs here were at first natural, and were then extended and adapted by art; and, like some of the catacombs at Rome, they have been left in an unfinished state. The place must have been disused before completed, and is perhaps of comparatively modern date; still, it appears to be essentially Jewish in its arrangements. It has no sarcophagi, or shallow loculi, nor any architectural mouldings. Indeed, it has nothing to indicate a foreign origin.

We do not propose to detail here every traditional site on the **Mount of Olives**, the holiest of all holy places round about Jerusalem.

Assuming that the traveller will continue his walk as far as to Bethany, he will find the following extract from Stanley to give a vivid description of the sacred scenes around him, and take him back to the days of yore:—

"In the morning He set forth on His journey. Three Pathways lead, and very probably always led, from Bethany to Jerusalem; one, a long circuit over the northern shoulder of Mount Olivet, down the valley which parts it from Scopus; another, a steep footpath over the summit; the third, the natural continuation of the road by which mounted travellers always approach the city from Jericho, over the southern shoulder, between the summit which contains the Tombs of the Prophets and that called the Mount of Offence. There can be no doubt that this last is the road of the Entry of Christ, not only because, as just stated, it is, and must always have been, the usual approach for horsemen and for large caravans, such as then were concerned, but also because this is the only one of the three approaches which meets the requirements of the narrative which follows. Two vast streams of people met on that day. The one poured out from the city, and as they came through the gardens whose clusters of palm rose on the southern corner of Olivet, they cut down the long branches, as was their wont at the Feast of Tabernacles, and moved upwards towards Bethany, with loud shouts of welcome. From Bethany streamed forth the crowds who had assembled there on the previous night, and who came testifying to the great event at the sepulchre of Lazarus. The road soon loses sight of Bethany. It was formerly a rough mountain track, but is now a broad, well-made carriage drive; a steep declivity below on the left; the sloping shoulder of Olivet above on the right; fig-trees below and above, here and there growing out of the rocky soil. Along the road the multitudes threw

down the boughs severed from the olive-trees through which they were forcing their way, or spread out a rude matting, formed of the palm-branches which they had already cut as they came out. The larger portion—those perhaps who had escorted Him from Bethany—unwrapped their loose cloaks from their shoulders, and stretched them along the rough path, to form a momentary carpet as He approached.

"The two streams met mid-way. Half of the vast mass, turning round, preceded; the other half followed. Gradually the long procession swept up and over the ridge, where first begins 'the descent of the Mount of Olives,' towards Jerusalem. At this point the first View is caught of the south-eastern corner of the city. The Temple, and the more northern portions, are hid by the slope of Olivet on the right, what is seen is only Mount Zion, now for the most part a rough field, crowned with the Mosque of David and the angle of the western walls, but then covered with houses to its base, surmounted by the Castle of Herod, on the supposed site of the palace of David, from which that portion of Jerusalem, emphatically 'The City of David,' derived its name. It was at this precise point, 'as He drew near, at the descent of the Mount of Olives'"—may it not have been from the sight thus opening upon them?—that the hymn of triumph, the earliest hymn of Christian devotion, burst forth from the multitude, 'Hosanna to the Son of *David;* blessed is He that cometh in the name of the Lord. Blessed is the kingdom that cometh of our father David. Hosanna . . . peace . . . Glory in the highest!' There was a pause as the shout rang through the long defile; and, as the Pharisees who stood by in the crowd complained, He pointed to the 'stones' which, strewn beneath their feet, would immediately 'cry out if these were to hold their peace.'

"Again the procession advanced. The road descends a slight declivity, and the glimpse of the city is again withdrawn behind the intervening ridge of Olivet. A few moments, and the path mounts again; it climbs a rugged ascent, it reaches a ledge of smooth rock, and in an instant the whole city bursts into view. As now the dome of the Mosque El-Aksa rises like a ghost from the earth before the traveller, so then must have risen the Temple-tower; as now the vast enclosure of the Mussulman sanctuary, so then must have spread the Temple-courts; as now the grey town on its broken hills, so then the magnificent city, with its background — long since vanished away — of gardens and suburbs on the western plateau behind.

"Immediately below was the Valley of the Kidron, here seen in its greatest depth as it joins the Valley of Hinnom, and thus giving full effect to the great peculiarity of Jerusalem seen only on its eastern side—its situation as of a city rising out of a deep abyss. It is hardly possible to doubt that this rise and turn of the road, this rocky ledge, was the exact point where the multitude paused again, and He, 'when He beheld the city, wept over it.'

"Nowhere else on the Mount of Olives is there a view like this. By the two other approaches above mentioned, over the summit and over the northern shoulder of the hill, the city reveals itself gradually; there is no partial glimpse, like that which has been just described, as agreeing so well with the first outbreak of popular acclamation; still less is there any point where, as here, the city and Temple would suddenly burst into view, producing the sudden and affecting impression described in the gospel narrative. And this precise coincidence is the more remarkable, because the traditional route of the Triumphal Entry is over the summit of Olivet, and the traditional spot of the lamentation is at a

place half-way down the mountain, to which the description is wholly inapplicable, whilst no tradition attaches to this, the only road by which a large procession could have come, and this, almost the only spot of the Mount of Olives which the Gospel narrative fixes with exact certainty, is almost the only unmarked spot—undefiled or unhallowed by mosque or church, chapel or tower—left to speak for itself, that here the Lord stayed His onward march, and here His eyes beheld what is still the most impressive view which the neighbourhood of Jerusalem furnishes, and the tears rushed forth at the sight.

"After this scene, which, with the one exception of the conversation at the Well of Jacob, stands alone in the Gospel history for the vividness and precision of its localisation, it is hardly worth while to dwell on the spots elsewhere pointed out by tradition, or probability, on the rest of the mountain. They belong, for the most part, to the 'holy places' of later pilgrimage, not to the authentic illustrations of the sacred history."—(*Stanley.*)

A short distance north of the Tombs of the Prophets, on the **Centre Summit of the Mount of Olives**, is a small modern village. The large building, belonging to the Mahomedans, stands on a site which, from the earliest date, has been shown as the place from whence Our Lord ascended to heaven. There is a large courtyard, and in the centre a small octagonal chapel, with a footprint of Christ. There is a remarkable echo in this chapel, and a hymn sung softly with the proper harmonies, produces an extraordinarily beautiful effect. The great interest, however, of the place is the **View from the Minaret**, which ought to be seen again and again.

Very briefly the chief items of the view may be thus summed up:—The Holy City lies like a map before us. In

the south-east quarter is the Mosque of Omar, standing in the centre of the raised platform, or Haram, where Solomon's Temple once stood. To the south of it is El Aksa, once a Christian church built by Justinian. At the north-west corner of the Temple are the Turkish barracks, where the Castle of Antonia stood. North of the Temple, or the south-eastern quarter of the city, is the hill Bezetha; and on it, near St. Stephen's Gate, the Church of St. Anne. West of Bezetha is the hill of Akra, which is the north-west quarter of the city, and on its eastern slope stands the Church of the Holy Sepulchre; a little to the south-east of it are the ruins of the Hospital of the Knights of St. John. The hill west of Mount Moriah, or the south-west quarter of the city, is Mount Zion; the tower of David, or Hippicus, stands near the Jaffa Gate, and over it waves the Turkish flag. South-east of the tower is the English Church, and south of that the Armenian Convent, with a white dome. East of the Convent is the Jewish Quarter, with the two synagogues, one with a green and one with a white dome. On the top of Zion, south of the wall, is a cluster of buildings, in the midst the black dome marks the Tomb of David. Turning eastward we see the mountains of Moab and Gilead, and the Jordan Valley, the course of the river marked by the dark line of vegetation. South, is seen in the distance, the round-topped Frank Mountain; nearer, almost below, is the Hill of Evil Counsel; to the west of it is the Valley of Rephaim. Near the north-west corner of Jerusalem are the Russian Buildings, gaunt and ugly, and beyond Neby Samwîl (Mizpeh) (p. 97). The northern ridge of Olivet is Scopus, beyond which is a small village among olive-trees named Shafat. To the right of it is a hill, the ancient Nob, and two miles beyond, Gibeah, the home of Saul; three miles further north is Ramah, the birthplace of Samuel, and

three miles beyond that, Bireh, the ancient Beeroth (p. 244).

Such is a brief catalogue of the view, the most wonderful and interesting in all the world.

South of the summit is the traditional spot where Our Lord taught his disciples to pray. A French princess (the Princess Latour d'Auvergne) has caused a curious new building to be erected here. In the court are thirty-three tiles, with the Lord's Prayer written in thirty-three languages. Here is also her future tomb.

It is an easy and pleasant walk from the top of Olivet to **Bethany**, but the better plan is to turn off by the road on the right (p. 171) before ascending to the summit of Olivet, and then ascend to the summit after leaving Bethany (p. 174). It is a dirty, but prettily situated village, with glorious views of the distant hills of Moab, and the glittering waters of the Dead Sea, and the green line of Jordan running through the valley. Vines, figs, and olives cluster on the nearer hill slopes, and the luxuriant gardens and corn-fields form a pleasant contrast to the sterility of the hills nearer Jerusalem.

The traveller will see here an old **Tower**, called the Castle of Lazarus, and near to it is the so-called **Tomb of Lazarus**, in a vault reached by descending twenty-five steps. There is also pointed out the **House of Martha and Mary**. No one should fail to read the eleventh chapter of St. John here.

Both in Bethany and on the Mount of Olives there are numberless places pointed out to tourists which are hardly worth mentioning here. Such as the place where Martha met Jesus; the place where the Apostles wrote the

"Creed," etc., etc. Those who care for such things should take a guide with them, and he will point out any number of traditional sites if he is up to his work.

In order to continue the Tour of the places of interest outside the Walls of Jerusalem, we will descend, from the Mount of Olives by the northern road (p. 171), the way which David ascended when he fled from Absalom. "And David went up by the ascent of Mount Olivet, and wept as he went, and had his head covered, and he went barefoot" (2 Sam. xv. 30).

On the western slope of Olivet, near the Brook Kidron, is the

Garden of Gethsemane.

The tradition which places it here is of considerable antiquity. Eusebius, Bishop of Cæsarea, speaks of the garden as well known; Jerome repeats the same testimony. The space enclosed is about one-third of an acre, and is surrounded by a wall covered with stucco. It is entered by a gate kept under lock and key, under the control of the Franciscans. The eight olive-trees are undoubtedly of great age, and may have sprung from the roots of those which were here in the time of our Lord. In the garden is a reservoir which supplies water for moistening the ground and cultivating a few flowers. A series of rude frescoes on the walls represent scenes in the life of Christ.

The monks point out the Chapel of the Agony, in a cave; the rocky place where the disciples slept; the spot where Judas gave the kiss of betrayal.

For a franc a little bouquet of flowers grown in the garden can be purchased, and a prettier souvenir cannot be obtained in Jerusalem.

"Jesus went over the Brook Kidron with his disciples, where there was a garden into the which He entered" (Matt. xxvi. 36; Mark xiv. 32).

A writer, who looks upon this as the veritable scene of the agony and betrayal,—an opinion which is shared by many eminent travellers and writers,—says: "Over there in Jerusalem His body was crucified; but here was the scene of the crucifixion of His soul. *There* the letter of the law was executed, but here the awful weight of its spirit was borne. There He drank the dregs of sorrow, but here the 'full cup' was wrung out to Him. Here the enemy who had departed from Him for a season, returned with all the powers of hell to overthrow the Son of Man. Here his 'own familiar friend' betrayed Him. Here the Captain of our Salvation was made perfect through suffering, and from this place, broken hearted as He was, with the Cross before Him, and a heavier cross upon Him, He rose up from the garden and went forth to die. 'Take off thy shoes from off thy feet, for the place whereon thou standest is holy ground.'"

In the bed of the Kidron, north of the road, is the

Tomb of the Virgin.

A handsome flight of forty-seven steps leads to the church, which, according to some traditions was erected by St. Helena. The whole place, which belongs now to the Greeks, is full of legends, and many sacred spots once here, have been transferred elsewhere, and *vice versa.* Here are the Tombs of Joachim and Anna, the parents of the Virgin (p. 163), the Tomb of Joseph, the husband of the Virgin, the Tomb of Mary, and the Grotto of the Agony (p. 177). Here, too, are praying-places, oraltars, for Greeks, Armenians, Abyssinians, and Muslims.

The Greeks claim that this is the oldest Christian church in the world. They perform a service here every morning from 7 to 8.30 a.m., and it is open all day on Festivals. At other times, visitors should knock at the little iron door, on the south side of the church.

From the Kidron we ascend the hill to St. Stephen's Gate (p. 116), passing the traditional spot where St. Stephen was stoned. Recent explorations tend to prove that the real site of St. Stephen's death was outside the **Damascus Gate**, in close proximity to the hill which General Gordon and others believed to be Calvary.

The **View from St. Stephen's Gate** is remarkable. Across the narrow valley rises the Mount of Olives. The top is not level, but is notched with three summits, the middle one of which is the highest, on which stands the Chapel of the Ascension. Three paths, deeply worn, lead over the Mount (see p. 171). The enclosure of Gethsemane, at the foot of the Mount, is well seen from here (p. 177). On our left, under the wall, in a large reservoir, the Hammam Sitti Mayam, or Bath of Our Lady, where people come to draw water and to bathe. On the right is the Mohamedan Cemetery, covering a great part of the eastern slope of Moriah.

Continuing past the north-east corner of the city walls and striking off to the north-north-west, a journey of about half an hour brings us to the

Tombs of the Kings (or Helena).

Three classes of excavated tombs are found in Palestine :—

1. Those consisting of deep loculi cut in the face of soft limestone, and closed up by rough stone slabs.

2. Those formed into square or oblong chambers cut in

the rock. Deep loculi are ranged along the sides, "their mouths, closed by neatly dressed stone slabs, fitting closely into reveals made to receive them. The entrance to the chamber is by a low square opening, fitted with a slab in the same manner, or with a stone door, turning on a socket-hinge, and secured by bolts on the inside. In this kind of tomb there is usually a bench, running in front of the loculi, and elevated from a foot and a half to three feet above the floor of the excavation."—(*Palestine Exploration*, i. 67.) There are tombs on Mount Ebal with benches without loculi, the benches being the resting-place for the corpse.

3. Those in which one entrance leads into a number of chambers. The Tombs of the Judges (p. 181), the Tombs of the Prophets (170), and the Tombs of the Kings are all of this class.

"The Tombs of the Kings are the most interesting of all these remains. They lie to the north of Jerusalem, about half a mile beyond the Damascus Gate. It was a pleasant afternoon when I walked towards them, and found myself at length on the edge of a large square excavation sunk in the earth, with a marble façade on the face of the rock to the west. This excavation in front was sufficiently large to enable me to have a good view of the façade, and the place derived an additionally romantic appearance from the picturesque ferns and plants which draped and dappled the side. The architecture of the façade, according to Fergusson, exhibits the same ill-understood Roman-Doric arrangements as are found in all these tombs. They are ornamented with bunches of grapes, which first appear on Maccabean coins, and foliage which is local and peculiar, and so far as anything is known elsewhere, might be of any age. On the left side, at the end of the portico formed by the architectural façade, there is a very low door,

which one must stoop to enter, and by it is a large stone, which may be rolled so as to close the opening. It reminded me of a large mill-stone, and would certainly require a good deal of strength to move it along the groove cut for its reception. Having entered within the low door, I found myself in a spacious chamber forming a square, whence passages led into other square chambers, round which were numerous deep loculi, with inner and very small chambers beyond them, or at their side. Turning out of the large principal ante-chamber to the west, and passing through a second chamber, I ascended a flight of steps which led to a higher chamber on the north. There lies the broken lid of a sarcophagus, and a sarcophagus taken from this chamber is now preserved in the Louvre at Paris. I noticed, connected with the loculi, ledges to support slabs for closing them in, after the dead should be deposited there. What I have said as to the architecture of tombs will apply in this instance; where, though the tombs are true and proper rock tombs, yet they are externally adorned by architectural work. The architecture points to Roman times, and it seems pretty clear that the catacombs bearing the name of the kings, never could have been prepared for the ancient princes of Judah. Not here are we to look for the Tomb of David and his descendants. Mr. Fergusson considers that they belong to the time of Herod."—(*Dr. Stoughton.*)

The opinion is now very generally entertained that this is the Tomb of Queen Helena of Adiabene, a convert to Judaism, 48 A.D., and who, according to Josephus, was buried here.

About a quarter of an hour to the north-west are the so-called **Tombs of the Judges**, which have in front na architectural façade with an ornamental pediment, and in the angular space beneath is a pedimented doorway.

Through this you enter into spacious Catacombs, with deep loculi ranged along the sides in three stories; the upper stories with ledges in front, to facilitate the introduction of bodies into the narrow cells, and to support the stones which close up the cells. This arrangement may be regarded as characteristically a Jewish one.

Returning towards Jerusalem, there is, a little before reaching the Tombs of the Kings, a road to the right, which leads past the Hills of Ashes and the Russian Buildings (p. 184) to the Jaffa Gate.

We will continue, however, by a road between that to the right just referred to, and the one by which we came from the south-eastern corner of the city. This middle road leads direct to the Damascus Gate.

Near the Damascus Gate (p. 116), is the **Grotto of Jeremiah**, where a tradition, dating from the fourteenth century, says the Prophet wrote the Book of Lamentations, and was subsequently buried. The rocky tombs, cisterns, and other excavations are extremely interesting. The place belongs to the Muslims, and the traveller need not hesitate to drive a hard bargain with the custodian, who sometimes demands absurdly high fees for admission.

Opposite the Grotto of Jeremiah, and close to the Damascus Gate, are the

Subterranean Quarries.

The entrance is through a hole, only large enough to creep through. Then a vast succession of mighty aisles and mammoth chambers are reached, and the traveller can journey on through cavern after cavern, and aisle after aisle, till he seems to have gone the whole length and breadth of the city. The exploration should not be attempted without a guide, or a reliable compass, and a large ball of twine to be

fastened as a clue. It is not yet known how far these quarries extend. That they are of very ancient date is certain; and there is great probability that they yielded the stones used in the building of the Temple; for "the house when it was in building, was built of stone made ready before it was brought thither, so that there was neither hammer nor axe, nor any tool of iron heard in the house while it was building" (1 Kings vi. 7).

Many a poetical passage has been written by travellers who have explored this underground Jerusalem, discovered in 1852 by Dr. Barclay.

The author of *On Holy Ground* says: "There was a strange feeling of awe in walking through these subterranean caverns, for there in the rock we could make out the marks of chisellings just as they were left centuries and centuries ago. There was the hole where once a spring of water trickled, and at which the weary workmen slaked their thirst; there were the niches for the lamps of the quarrymen, and there were huge blocks partially cut from the rocks, and pillars partially shaped and left unfinished. And for ages and ages the darkness and silence have dwelt together in these dreary caverns, while overhead, in the city, generations have come and gone; its streets have been deluged with blood, and its glories have been levelled with the dust. And here silence and darkness dwelt when the cry of 'Crucify Him, crucify Him!' rang through the busy streets above, and a shudder ran through these gloomy regions when the cry went forth, 'It is finished!', and a great earthquake shook the solid earth, while darkness enfolded the land."

From the Damascus Gate, the finest in Jerusalem, the traveller can return by the Street of the Gate of the Columns to the Hotel Victoria, or continue round the walls to

the Jaffa Gate. We continue, in this description, by the latter route, so as to complete the circuit of the city.

North of the Jaffa Gate—the busiest in Jerusalem—on the road to Jaffa (p. 90), are the **Russian Buildings,** very ugly, but doubtless very useful, including a capital hospital, schools, cathedral, accommodation for a thousand pilgrims, etc. There is a fine **view** from the Church, and on the west side near the door is an immense **column,** perhaps intended for the Temple, and broken in the endeavour to raise it.

In this neighbourhood are two very interesting and deserving philanthropic institutions, the **Talitha-Kumi** ("which is, being interpreted, Damsel I say unto thee, Arise," Mark v. 41); an orphanage for girls, founded by the deservedly popular Rhenish - Westphalian deaconesses; Schneller's **Orphanage for Boys,** where over seventy boys are well educated and taught some useful branch of industry.

Near here is the **Mamilla Pool,** or Upper Pool of Gihon (p. 164).

FROM JERUSALEM TO THE MONASTERY OF THE CROSS AND 'AIN KÂRIM.

This is an easy and pleasant journey; passing through the Jaffa Gate we proceed as far as what was the Leper Quarter (p. 149). Then descend the valley, and in half an hour from this point the **Monastery of the Cross** is reached; it is supposed to have been built by the Empress Helena upon the site where grew the tree from which the Cross was made. It is an enormous building, and belongs to the Orthodox Greeks. There is a good library, and a seminary in which languages, ancient and modern, are taught.

In about an hour and a quarter from the Monastery the village of 'Ain Kârim is reached. It is supposed to have

been the residence of Zacharias and Elizabeth (Luke i. 39). Here is the celebrated **Monastery of St. John**, in honour of the place where St. John the Baptist was born. It is one of the finest modern churches in the Holy Land, and is well worth visiting. The traveller should notice specially the picture of St. John in the Wilderness by *Murillo*, and the exquisite bas-reliefs in the crypt, representing scenes in the life of St. John.

From here the Terebinth Valley may be entered, and the village of Kolonieh (p. 88) easily reached. The journey thence to Jerusalem is by the Jaffa road (pp. 88—90).

FROM JERUSALEM TO BETHLEHEM.

(This is a journey of 1½ hours' riding, or one hour in carriage. The road is in very good order.)

Leaving Jerusalem by the Jaffa Gate, we descend into the Valley of Gihon, and cross it at the upper end of the lower pool; then ascend the hill on the south-west side to the "Valley of the Giants," leaving on the left the traditional tree on which Judas hanged himself, and the country house of Caiaphas the High Priest. This plain has been called the **Valley of Rephaim**, the boundary-line between Judah and Benjamin (Joshua xx. 8). It was here that the Philistines were defeated by David. Before reaching the top of the long rise, the traveller will be shown a well, which is called the **Well of the Magi**, tradition stating that the Wise Men, after leaving the presence of Herod, knew not whither to go, and being weary with their journey, stooped to draw water, when they saw the star reflected in the well, and under its guidance they followed till it stood over where the young child was. On the top of the hill, to the left, is a large building belonging to the Greeks (Mar-Elyâs,

Convent of Elijah). In a smooth piece of rock, opposite the gate of the convent, may be seen certain depressions. It is alleged that these were made by the Prophet Elijah, as he lay here after fleeing from Jezebel. It would appear, however, that the convent was built by a certain Bishop Elias, and that the introduction of the prophet is altogether gratuitous and uncalled for. At this point Jerusalem is visible behind, and Bethlehem in front.

Descending the hill, in about twenty minutes from Mar-Elyâs, the **Tomb of Rachel** is reached. It is a small modern building, with a dome. (The traveller may, perhaps, see here how the hateful practice of scribbling upon the walls of even sacred buildings is persisted in by ignorant persons.) There can be no doubt whatever that this site, which is revered by Christians and Muslims, as well as by the Jews, is the scene of the touching story of Rachel's death.

She had journeyed from Bethel to this place, on the way to Bethlehem. "And there was but a little way to come to Ephrath" (Bethlehem); not more than a mile, and within full sight of the spot. Here she was delivered of her son. "And it came to pass, as her soul was in departing (for she died), that she called his name Ben-oni (*i.e.*, son of my sorrow): but his father called him Benjamin"—*i.e.*, the son of my right-hand; "and Rachel died, and was buried in the way to Ephrath, which is Bethlehem. And Jacob set a pillar upon her grave: that is the pillar of Rachel's grave unto this day" (Genesis xxxv. 16—20). It will be remembered that in wooing her, seven long years "seemed to Jacob but a few days, for the love he bore her." And as the old man, long weary years after her death, was himself drawing to the grave, he repeats, with tender memory, the story of his loss. "And as for me, when I came from Padan, Rachel died by me in the land of Canaan in the way, when yet

there was but a little way to come unto Ephrath; and I buried her there in the way of Ephrath; the same is Bethlehem" (Genesis xlviii. 7).

About a quarter of a mile to the west of Rachel's Tomb is a village named **Beit Jâla**, the residence of the Latin and Greek Patriarchs. It has a population of 3000, mostly Greeks, and all Christians. It is possible that this village may be the ancient *Zelyah*, where Saul was met by the messengers of Samuel, saying, "The asses which thou wentest to seek are found, and lo thy father hath left the care of the asses, and sorroweth for thee, saying, What shall I do for my son" (1 Sam. ix. 10). Others make Beit Jâla as identical with *Giloh*, the birthplace of Ahithophel (2 Sam. xv. 12). At this point there are two roads, that to the left going direct in about fifteen minutes to Bethlehem; that on the right in about one hour to Solomon's Pool.

The views of Bethlehem, as the ancient city is approached, are extremely picturesque, and will doubtless suggest many pictures to the mind's eye in connection with the stories of Ruth, David, and others. Here is a specimen of the pictures:—

"There are so many events connected with Bethlehem that it is hard to single out cases; but one cannot look upon that group of women in their white robes, standing over there on a terrace just under the town (as it appears from our view, gesticulating to one another in earnest conversation), without thinking of the group that once surrounded Naomi, the sorrow-stricken widow, returning to her native town, and hearing the people say, as they looked at her pale, haggard face, 'Is this Naomi?'

"Nor can we look upon the corn-fields, with their green blades waving on the morning air, without thinking of the time of harvest, when Ruth gleaned in the field after the

reapers, and Boaz saw her and loved her for her love, so that by and by she became his wife, and when a child was born to her in process of time, she became the grandmother of David the king, and the ancestress of Christ. It is a charming story, and I know not that I ever read a romance with a tithe of the interest that I read the story of Ruth that morning on the way to Bethlehem.

"But see! over there, coming down the steep pathway on one side of the town, is a shepherd leading forth his sheep. He goeth before them, and the sheep follow him. He is leading them out to green pastures; they know him, and follow whithersoever he leadeth; the foremost of them are not more than a foot behind the shepherd's heels. It was upon one of these hills that David, the youth, 'ruddy, and withal of a beautiful countenance, and goodly to look to,' kept his father's sheep. It was in these glens and valleys that he rang out those glorious songs which have echoed through the world, and been the key-notes to new melodies in every believer's heart. It was here that the rocks and the hills, the sunshine and the shadow, the poetry and the music of the little world around him, became God's instruments to create that mighty world within him whose treasures have enriched all ages. It was from those terraces yonder that he would see the starry heavens declaring the glory of God, and cry out in humility and faith, 'What is man that Thou art mindful of him?' Truly, Bethlehem is still the 'City of David' (Luke ii. 4); and every hill, and valley, and field recalls some story of his life. Now we see him coming from that wild glen, bearing the trophies of his battles with the lion and the bear; or we see him hurrying, with eager heart and wondering countenance, to meet the prophet who had sent for him from the fields, and who anointed him in the midst of his brethren. Again, we

watch him coming down that steep hill with the ass laden by his father, on his way to Saul, and we note the tender care with which he holds the harp, that friend of his solitude and minister of his joy—that instrument which shall be in his hand as powerful over the giant Saul as the sling and the stone (his boyhood's toys) shall be over the giant Goliath."—(*Hodder.*)

BETHLEHEM (BEIT-LAHM).

Bethlehem (House of Bread), or Beit-Lahm, is situated six miles from Jerusalem, on an elongated hill, well cultivated in terraces round the sides, and with fertile corn-fields in the valley below. On the terraces, vines and fig-trees are in abundance. The wine of Bethlehem has considerable local celebrity, but does not appear to be appreciated by all travellers.

The town consists of about five hundred houses, mostly substantial, and the fortress-like buildings of the Church of the Nativity and the three adjoining convents. The streets are narrow, steep, and slippery. From the Convent of Mar Elyâs and other neighbouring points of view, Bethlehem forms a pleasing picture—the square, solid-built houses, with a good sprinkling of cupolas rising above each other in terraces, like the gardens and groves just below them.

The population is about 8,000. The inhabitants of Bethlehem have always been celebrated for their ruddy beauty, and also for their fierce turbulence, inclined, like David, to be "men of war from their youth," and, it is said, always conspicuous in the frequent religious disturbances at Jerusalem. Bethlehem is the most Christian town in Palestine; the Muslim Quarter was destroyed by Ibrahim Pasha after a rebellion in 1834.

The inhabitants are largely employed in the manufacture and sale of bracelets, rosaries, beads, crucifixes, cigar-holders, and various other small articles, chiefly made of olive and Dead Sea wood and mother-of-pearl.

BIBLE ASSOCIATIONS.

The allusions to Bethlehem in the Scriptures are very numerous. It is sometimes spoken of as Ephrath, or Bethlehem-Ephratha, a Hebrew term expressive of the fruitfulness of the locality. This fruitfulness, especially in contrast with the barren wilderness of Judæa, almost in sight, is still remarkable.

The first mention of the place is when the favourite wife of Jacob died after giving birth to the child whom she named Benoni (Son of my sorrow), but whom Jacob named Benjamin (Son of my right hand). "And Rachel died, and was buried in the way to Ephrath, which is Bethlehem (Gen. xxv. 19) (p. 186).

The scenery of the pastoral story of Ruth is laid in Bethlehem and the surrounding fields. The return of desolate Naomi, the interview of Boaz and the fair Moabitess in the harvest-field, the quaint procedure in the city gate in fulfilment of Mosaic law—all happened here. And here Ruth became the wife of Boaz—the mother of Judah's Kings and the World's Redeemer (p. 192).

The next event of importance in connection with Bethlehem is the anointing of David by Samuel to be King of Israel (1 Sam. xvi. 13). In the adjacent hill country, the shepherd boy, the great-grandson of Ruth, had spent his youth in tending sheep; there he had encountered wild beasts (1 Sam. xvii. 37), and composed his earliest Psalms. From Bethlehem he was sent for by Saul, to "minister to a mind diseased" with his melodious harpings (1 Sam.

xvi. 19). Returning from the courts of Saul to his native place (1 Sam. xvii.), he thence goes forth to see his brothers with the army, and slays the giant champion of Philistia, as recorded in the same chapter.

There were other members of the family of Jesse who attained to celebrity, and displayed the fighting character of the Bethlehemite in all their actions. These were Joab, Abishai, and Asahel, the sons of David's sister Zeruiah, and Amasa, the son of David's other sister Abigail (1 Chron. ii. 16). When Asahel, "light of foot as a wild roe" (2 Sam. ii. 18) outstripped his companions in the pursuit of Abner, and met his death at the hands of that chieftain, the servants of David "buried him in the sepulchre of his father, which was in Bethlehem" (2 Sam. ii. 32). Well might the little town take as one of its titles the appellation of "the City of David" (Luke ii. 4), for Bethlehem and its neighbourhood was the scene of his earliest associations, and exploits and spiritual exercises, and the home of his nearest kindred.

Passing on from the reign of David, we find Bethlehem mentioned as one of the strongholds fortified by Rehoboam after the division of the kingdom (2 Chron. xi. 6). In Jer. xli. 17, "the habitation of Chimham, which is by Bethlehem," is mentioned as the gathering-place of the rebellious remnant of Judah who persisted in going down into Egypt, against the advice of the prophet. After the captivity, we find the record, in Ezra ii. 21 and Neh. vii. 26, of the little band of about six-score Bethlehemites who returned to their ancient dwelling-place.

From the able arguments of Hepworth Dixon there seems good reason to believe that through all these long years of peace and war, of captivity and restoration, there was a continuity of possession on the part of the family of David, of their ancestral lands on the hill of Bethlehem. And more,

there seems no reason to doubt, that on the patrimony of Boaz, and Jesse, and Chimham, there had been erected, by one of the heads of the family, in accordance with eastern custom, a caravanserai or inn, representative of the primitive hospitality of earlier days; so that when "Joseph went up from Galilee, out of the city of Nazareth, into Judæa, unto the city of David, which is called Bethlehem (because he was *of the house and lineage of David*), to be taxed with Mary his espoused wife (Luke ii. 4, 5), he was, in coming to the inn, not only literally complying with the Roman edict, that every one should go to his own city, but was probably going to his own house. For the full working out of this deeply interesting subject we must refer our readers to the above mentioned author.

And now there came to pass the wondrous events recorded in detail by the Evangelists Matthew and Luke, in the second chapters of their respective gospels, and succinctly summed up by St. John in the statement that, "The Word was made flesh and dwelt amongst us." It is these events which make Bethlehem a household word wherever Christianity is professed, and cause the thoughts of millions to be turned towards this Judæan village, as year by year Christmas-tide comes round. "And thou, Bethlehem-Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting" (Micah v. 2).

It is in commemoration of the great event thus foretold by Micah, years before its occurrence, and the kindred associations linked with that event, that the principal object of attraction in Bethlehem, about to be described, was erected.

THE CHURCH OF THE NATIVITY.

The huge fortress-like pile of buildings at the eastern extremity of the village of Bethlehem comprises the **Church of the Nativity**, and the three contiguous convents belonging respectively to the Latin, Greek, and Armenian Churches

The **Nave** of the Church, which is the common property of all Christians, and wears a very desolate and neglected aspect, is the "oldest monument of Christian architecture in the world." It is the sole remaining portion of the grand Basilica erected here by the Empress Helena, the mother of Constantine, in 327 A.D. In this edifice, once brilliant with gold and coloured marbles, Baldwin was crowned, and the last repairs were executed by Edward IV. of England.

The Church is still a fine building. It contains five rows of marble columns, of the Corinthian order, each of a single stone (*Pressensé*), some of which are said to have once formed a part of the Temple at Jerusalem. The mosaics on the walls, considered to date from the original construction of the edifice, are mostly faded, but here and there are in good condition. The roof is formed of beams of rough cedar from Lebanon.

The **Chapel or Grotto of the Nativity** is a cave in the rock, over and around which the Church and Convent buildings are reared, and for the sake of which they exist. It is twenty feet below the floor of the church, and is approached by two spiral staircases.

Descending by either of these staircases, the visitor enters a vault 33ft. by 11ft., encased with Italian marble, and decorated with numerous lamps, figures of saints, embroidery and various other ornaments.

On one side of the grotto is a recess where a **silver star** on the pavement indicates the spot where our Saviour was born. Around it is the inscription

HIC DE VIRGINE MARIA JESUS CHRISTUS NATUS EST.

Above this spot sixteen silver lamps are perpetually burning (six belonging to the Greeks, and five each to the Latins and Armenians). Close by there is a plain altar, which each of the three sects use on their special festivals, and decorate according to their own ideas.

The other recess, **the Chapel of the Manger**, is said to be the place of the discovery of the wooden manger, or præsepium (shown now at the church of S. Maria Maggiore at Rome).

The **Altar of the Magi**, the property of the Latins, is said to mark the spot where the Wise Men of the East presented their gifts. The paintings are by *Maello.*

In proximity to the Grotto of the Nativity, various chapels, tombs, pictures, etc., are shown.

The **Chapel of St. Joseph** is described as the spot to which Joseph retired at the moment of the Nativity, and where the angel appeared, commanding the Flight into Egypt.

The **Altar of the Innocents** is overlooked by a picture of no merit. Thousands of victims of Herod's cruel massacre are alleged to be buried here.

The so-called **Tomb of Eusebius** is of more than doubtful authenticity.

Whatever may be thought of some of the above-named altars, it seems extremely probable that the Grotto of the Nativity may indeed be the actual place of Our Lord's birth. That a cave, or caves, in the hillside adjacent to the inn, were utilized as stables for the cattle, especially when

the inn was crowded, and that in such a cave the Redeemer was born, is a tradition of very high antiquity. It was commonly accepted as early as the time of Justin Martyr, about a hundred years after the facts occurred. But for the evidence for and against the authenticity of the Grotto as the place of our Lord's nativity, tourists must refer at their leisure to the numerous writers who have treated on the subject.

Of one ardent believer in the Grotto as his Saviour's birthplace, lasting memorials are seen in the **Chapel and Tomb of St. Jerome.** The chapel is the cell where that illustrious champion of the church spent the greater part of his life. The following eloquent passage, from Dean Stanley's *Sinai and Palestine,* graphically describes those long years of vigil and toil:—

"If the traveller follows the windings of that long subterranean gallery, he will find himself, at its close, in a rough chamber hewn out of the rock; here sufficiently clear to need no proof of vindication. In this cell, in all probability, lived and died the most illustrious of all the pilgrims attracted to the cave of Bethlehem, the only one of the many hermits and monks, from the time of Constantine to the present day, sheltered within its rocky sides, whose name has travelled beyond the limits of the Holy Land. Here, for more than thirty years, beside what he believed to be literally the cradle of the Christian faith, Jerome fasted, prayed, dreamed, and studied; here he gathered round him his devoted followers in the small communities which formed the beginnings of conventual life in Palestine; here the fiery spirit which he had brought with him from his Dalmatian birthplace, and which had been first roused to religious fervour on the banks of the Moselle, vented itself in the flood of treatises, letters, and commentaries, which he poured forth from his retirement, to terrify, exasperate, and

enlighten the Western World; here also was composed the famous translation of the Scriptures which is still the "Biblia Vulgata" of the Latin Church; and here took place that pathetic scene, his last communion and death—at which all the world has been permitted to be present in the wonderful picture of Domenichino, which has represented in colours never to be surpassed, the attenuated frame of the weak and sinking flesh,—the resignation and devotion of the spirit ready for its immediate departure."

Before leaving this wonderful group of buildings, comprehended under the general title of "The Church of the Nativity," the visitor should, after ascending the stairs of the Crypt, visit the Latin **Church of St. Catherine**, handsomely decorated, and then pass into the **Franciscan Monastery**, with very pleasant gardens. From the roof of the **Armenian Monastery** there is a fine view, as also from that of the Latin Monastery.

The **Well of Bethlehem**, or David's Well, may be visited on the way from Jerusalem, and before entering the town, or it is an easy and pleasant walk of about fifteen minutes. It is the traditional spot referred to in 2 Sam. xxiii. 13—17, and 1 Chron. xi. 15—19. When David and his men were in the Cave of Adullam, and Bethlehem was garrisoned by the Philistines, David expressed the longing desire, "Oh, that one would give me to drink of the water of the well of Bethlehem, that is at the gate!" Three mighty men heard the wish, brake through the Philistine hosts, and brought their lord the cooling draught he had longed for. But David would not drink that for which the lives of his followers had been hazarded, and poured it out before the Lord.

A short distance south of the Church of the Nativity is the **Milk Grotto**, the traditional scene of the seclusion of

the Virgin Mary and the infant Jesus before the flight into Egypt. It is alleged that a drop of the Virgin's milk having fallen upon the floor turned the whole cavern white, and that to this day the cavern has the curious property of increasing the milk of women who visit it in their need. Those who cannot visit it are supposed to derive benefit from eating a kind of biscuit in which the dust of the rock is mixed.

A short distance east of the Milk Grotto is the so-called House of Joseph, and beyond this the village of Beit Sâhûr, where the shepherds of Luke ii. are supposed to have resided. In about fifteen minutes, the **Shepherds' Field** is reached. A very ancient tradition makes this the spot where the shepherds were watching their flocks by night, and received "the good tidings of great joy." "And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And lo! the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid. And the angel said, Fear not; for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you: Ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men."

A wall encloses this field, in which there are some fine olive trees. The **Grotto of the Shepherds** is in the field—a dark subterranean chapel belonging to the Greeks. When the eye becomes accustomed to the darkness, it will be found that the Grotto is fitted up as a church, and contains a few paintings. It is alleged that this is the identical

spot where the shepherds beheld the vision of the angel—a tradition which has no authority, and only dates from the time of the Crusaders.

It is not necessary to return by way of Beit Sâhûr to Bethlehem. That village should be passed on the left, and the easier slope (north-east) pursued to Bethlehem.

JERUSALEM TO THE POOLS OF SOLOMON, KHAREITÛN, THE FRANK MOUNTAIN, AND BETHLEHEM.

This may be made an excursion of one day from Jerusalem, provided the start be made in good time in the morning. From Jerusalem to the Tomb of Rachel, one hour; thence to Pools of Solomon, two hours; to Khareitûn, two hours; the Frank Mountain, forty minutes; Bethlehem, one and a quarter hours.

From Jerusalem to the Pools of Solomon and Urtâs (p. 201).

Descending the valley, beyond the village of Urtâs, a somewhat circuitous journey of about an hour brings the traveller to the **Spring of Khareitûn**, in the village of the same name. The scenery here is about as wild as that in the neighbourhood of Mar Saba (p. 214). Heaps of fallen rock are strewn about the deep, precipitous gorge. On the right bank will be seen the ruins of Khareitûn, and below, the entrance to the cave which since the twelfth century has been identified as the **Cave of Adullam.**

The cavern is rather difficult of access, and the temperature is exceedingly high. The large chamber, which can only be reached by creeping uncomfortably along a serpentine gallery, is about 130 feet long and 40 broad. It is quite dark, and its arches and curious gables can only be seen to advantage when lighted by a magnesium torch or

some dozens of candles. From this hall several passages diverge hither and thither. One passage is much longer than any of the others, and leads into another large cavern, which can only be reached by jumping or dropping a depth of ten feet; and from here another passage has to be crawled through in order to reach the third chamber, which is not worth the trouble of visiting, as it involves so much discomfort.

In some of the passages, sarcophagi and funereal emblems have been found; also inscriptions now illegible. The principal thing for visitors to see is the great cave, as here according to tradition, David took refuge. David "escaped to the cave Adullam: and when his brethren and all his father's house heard it, they went down thither to him. And every one that was in distress, and every one that was in debt, and every one that was discontented, gathered themselves unto him; and he became a captain over them: and there were with him about four hundred men" (1 Sam. xxii. 1, 2).

It was from the Cave of Adullam that David's mighty men, breaking through the garrison of the Philistines, went to Bethlehem to satisfy the desire of their chief, when he cried, "Oh, that one would give me drink of the water of the well of Bethlehem, which is by the gate!" (2 Sam. xxiii. 15—17) (p. 196). And it was from here that he went to plead with the King of Moab for protection for his parents, and afterwards took them from the cave through these winding glens, crossed the Jordan with them, and left them under the protection of the king. "And they dwelt with him all the while that David was in the hold" (1 Sam. xxii. 4).

In the quarterly statement of the Palestine Exploration Fund, July, 1875, there will be found an exhaustive statement by M. Clermont Ganneau, in which he seeks to prove

that the Cave of Adullam is not the cave which has been marked out by tradition, but that the true site is at **Ed-el-Miyê.** From the consonantal similarity of the names, and from the legendary and topographical evidence brought forward, there seems little doubt that the latter is the true site.

The traveller will now go back to the Wady Urtâs, and crossing it, ascend for about thirty minutes a road to the right which will bring him to the **Frank Mountain,** or Jebel Fureidîs (Hill of Paradise). It is a cone, about four hundred feet in height, and has all the appearance of having been built by the hand of man; the summit is circular, and has upon it a few ruins, only part of the walls of the castle which once stood here remains, its existence being indicated by remnants of towers, one of which contains a chamber with a mosaic pavement. There can be no reasonable doubt that the Frank Mountain corresponds with the Castle of Herodium, founded by Herod the Great. Josephus describes that place as being sixty stadia from Jerusalem, and, although there is a little discrepancy here, as the Frank Mountain is eighty stadia (ten miles), in other respects the particulars are in exact agreement. He speaks of the castle being reached by two hundred steps, of the mound being artificial, of the aqueduct, traces of which may still be seen, and its enormous cost. It was here, therefore, that Herod was buried, his body having been brought hither from Jericho. The story of his last illness and death at Jericho is known to all, and how, in his dying moments, while the cries of the slaughtered innocents were still being wrung out, he gave orders for all the nobles who had attended him to be put to death, "that so at least his death might be attended with universal mourning."

The **View** from the summit of the Frank Mountain is remarkably fine, overlooking all that wilderness which was

the theatre of the exploits of David. It is a vast, howling wilderness, utterly treeless and barren; and beyond, through the wild ravines, may be seen the glittering waters of the Dead Sea. About two miles off, on the south-west, will be seen the ruins of **Tekoa**, the birthplace of the prophet Amos, to the north-west is Bethlehem, and to the north Neby Samwîl; besides numerous other places of interest, which the dragoman will point out.

From the Frank Mountain to Bethlehem we have to pass the village of Beit Tamar, on a height, then among glaring rocks, and through a wild, uncultivated region for about an hour, when, as a pleasant relief, there come in sight the green trees, and fruitful fields, and terraced vineyards of **Bethlehem** (p. 189).

JERUSALEM TO HEBRON.

(By the Pools of Solomon.)

The road from Jerusalem is the same as that described in the previous route as far as Beit Jâla (p. 187), here it leaves Bethlehem on the left and branches off to the right, the distance to the Pools is about one hour. Until within a year or two ago the road was exceedingly rough, but a new one has been made by the Pools of Solomon through to Hebron. The interesting and important excursion by carriage from Jerusalem to Bethlehem, the Pools of Solomon and Hebron, and back to Jerusalem, can be done in one day, starting at 6 a.m. and getting back about 6 p.m. Although the immediate surroundings of the road are barren, the views reveal pleasant cultivations in the neighbourhood of Bethlehem.

Pools of Solomon.—There is near the Upper Pool a huge building, with castellated walls of uncertain origin—though obviously Saracenic. It has been called a castle, but

probably always was, what it now is, a khân. The camping ground of tourists and pilgrims is just outside the walls of the khân, and here a mixed multitude may generally be seen. A short distance to the right of the castle is the **Sealed Fountain** of Solomon (Song Sol. iv. 12) which, it is said, regulated and secured the constant supply of water for the Holy City. To visit it candles must be taken, as it is approached by a flight of twenty steps leading into a dark vaulted chamber. In the dry season this spring supplies the Pools with water.

The **Pools** are three enormous cisterns of marble masonry, and their measurements are :—

"*Lower Pool.* Length, 582 feet; breadth, east end, 207 feet, west, 148 feet; depth at east end, 50 feet." (Dr. Thomson says that "when full it would float the largest man-of-war that ever ploughed the ocean.")

"*Middle Pool.* Distance above Lower Pool, 248 feet; length, 423 feet; breadth, at east end, 250 feet, west, 160 feet; depth at east end, 39 feet.

"*Upper Pool.* Distance above Middle Pool, 160 feet; length 380 feet; breadth, east end, 236, west 229 feet; depth at west end, 25 feet."—(*Robinson.*)

From the admirable state of preservation these basins are in, it is difficult to realize that they are more than a century old; it is most probable, however, that they date from Solomon's time, although they were restored by Pontius Pilate. Formerly water was supplied to Jerusalem from these pools, at the present time water is only conveyed as far as to Bethlehem, although the course of the acqueduct can be traced all the way to the Haram, or court of the Temple, a distance of twelve to fourteen miles (p. 143).

The name of Solomon's Pools is taken from a passage in

Eccles. ii. 6, "I made me *pools of water* to water therewith the wood that bringeth forth trees."

Good swimmers, when the pools are pretty full, sometimes indulge in a plunge here. Botanists will be well rewarded for an exploration among the masonry of the Pools, and a pleasant memento of the place is to bring away specimens of maiden-hair ferns, which abound here.

A short distance below the Pools, in a valley, is the village of Urtâs (population 200), with a few ruins—probably those of Etham, a town fortified and garrisoned by Rehoboam (2 Chron. xi. 16). Josephus states that this city was fifty stadia from Jerusalem, and thither Solomon was "in the habit of taking a morning drive." If this be Etham, which is more than probable, then the beautiful valley, rich in cultivation, corresponds with the Gardens of Solomon, to which he referred when he wrote, "I made me great works; I builded me houses; I planted me vineyards; I made me *gardens and orchards*, and I planted in them of all kind of fruits: I made me *pools of water*, to water therewith the wood that bringeth forth trees" (Eccles. ii. 4—6). The scenes in that curiously enigmatical Song of Songs are laid in these gardens, and among these pools of water. It is beautiful now; in Solomon's time, "in the day of the gladness of his heart," it must have been exquisite, filled "with pleasant fruits; camphire, with spikenard, spikenard and saffron; calamus and cinnamon, with all trees of frankincense; myrrh and aloes, with all the chief spices; a fountain of gardens, a well of living waters, and streams from Lebanon" (Song Sol. iv. 13—15).

There is a small European colony here, and the people are succeeding in making the "wilderness to blossom as the rose." Mr. Meshallum, a Christian colonist, has done much for the neighbourhood. Fruit and vegetables are raised here

by the colonists, and supply the market of Jerusalem. It would, probably, be a good spot for the Syrian Colonization Society to look after.

The road from the Pools of Solomon to Hebron is rough, and the traveller will be struck with the few signs of human habitation, notwithstanding the fact that he will pass much land under cultivation, with vineyards and fig-gardens.

For three hours there is nothing to describe on the journey; valleys and spurs of hills are crossed; traces of terraces are visible; merchantmen with their camel trains will probably be passed; the vegetation will attract attention, especially the hills wooded with small oaks, terebinths, and arbutus.

Then on a hill-top will be seen some ruins, called **Beit Sûr**, supposed to correspond with Beth Zur, *House of the Rock* (Joshua xv. 58). It was fortified by Rehoboam (2 Chron. xi. 7), and its ruler is mentioned as assisting in building up the walls of Jerusalem (Neh. iii. 16). Not far from the ruins are the remains of a **town** on the right, and further on a ruined village. The town belonged to a mosque, **Neby Yûnus** (Jonah), from a tradition that the Prophet was buried here. Several other places, however, with equal probability, are named as the burial-place of Jonah. The village of **Hulhûl** corresponds with the Halhul (*trembling*) of Scripture (Joshua xv. 58).

In half an hour more an extensive ruin is seen on the left. It is called by the Jews the **House of Abraham**, from a tradition that it stands on the spot where the Patriarch pitched his tent. "Then Abraham removed his tent, and came and dwelt in the plain (*i.e.*, under the oak) of Mamre, which is in Hebron, and built there an altar unto the Lord" (Gen. xiii. 18). The true site of the oak of Mamre is shown else-

where, and the spot answers to the biblical description much better than this place (p. 212).

There is no satisfactory evidence as to the origin of the ruins at this place, which is called by the Arabs,

Ramet-el-Khalîl.

Constantine erected a magnificent basilica about fifteen stadia north of Hebron, and it is supposed by some that these ruins mark the site. It will be observed that they consist chiefly of the massive foundations of walls, and a few fragments of columns and pavements. In a little over an hour from Râmet-el-Khalîl, Hebron is reached. The journey has been thus graphically described :—

" At length our course lay over a stony, dangerous road, a long lane of slippery slabs; and here our thoughts were diverted from camels, and Arabs, and the trifling things which even in the Holy Land engage one's thoughts. We were on the old road to Hebron—perhaps on the oldest road in the world. Along it Abraham passed on that journey of faith to sacrifice his son on Moriah; along it David led his veterans to conquer the stronghold of the Jebusites on Zion; and along it, perhaps, the Saviour was borne in his mother's arms on the way to Egypt. A crowd of thoughts rushed through the mind as we looked around upon the scenes of fertility and desolation. We needed not to have the ruins of convent-walls, or the legends of monks and bookmakers, to impress us with the wonders of the locality. These hills, and roads, and valleys are sacred to the memory of Abraham, the Father of the Faithful and the Friend of God. Here, in the bitterness of his sorrow, after Sarai was 'buried out of his sight' in the Cave of Machpelah, no doubt he wandered, and looking up at the bright stars in the cloudless sky, which had been

typical to him aforetime of the power and goodness of God in the days of his prosperity, he looked at again through his tearful eyes, and read in them a pledge still of the goodness and faithfulness of the Almighty. Here Isaac, and Jacob, and David, and Solomon walked, revolving in their minds the destiny of that nation which might have been at this day the centre of universal empire; but the scattered tribes are spread through the nations of the world." (*Hodder.*)

HEBRON.

[There is no good Hotel at Hebron. Travellers who are not in large parties can be accommodated at one or two Jewish houses in the town, or at the old Lazaretto. By leaving Jerusalem at 6 a.m., the excursion to Hebron, including Bethlehem and the Pools of Solomon, can be made in a day, returning to Jerusalem in time for dinner. The journey would be, Jerusalem to Bethlehem, 1¼ hours, Bethlehem to the Pools of Solomon, 1¼ hours; the Pools of Solomon to Hebron, 2½ hours, returning in 4½ hours to Jerusalem. This gives time to see all the places of interest.]

Hebron (*Alliance—Friendship*) is the oldest town of Palestine, and one of the oldest of the world. Its name in the first instance was Kirjath-Arba, so named from Arba, the father of Anak, the giant (Joshua xx. 1—11, xv. 13, 14). It was "built seven years before Zoan" (Num. xiii. 22), *i.e.*, Tanis in Egypt, and when Josephus wrote, it was 2300 years old. In the time of Abraham it took the name of Mamre, doubtless after Mamre the Amorite, the friend and ally of Abraham (Gen. xxxiii. 19, xxxv. 27). It was at that time

a walled city, for when Abraham bought the field of Machpelah, it "was in the presence of the children of Heth, before all that went in at the gate of his city" (Gen. xxiii. 10). Damascus was a city at the same period (Eliezer of *Damascus* was Abraham's servant—Gen xv. 2); but whether Hebron or Damascus can claim seniority is not known.

It was here that grand old sheikh lived—the Father of his people, and the Friend of God (p. 212). From this place the lad Joseph went forth to seek his brethren in Shechem. And here came back the sons, bringing the blood-stained garment. "And Jacob rent his clothes, and put sackcloth upon his loins, and mourned for his son many days" (Gen. xxxviii. 34).

It has witnessed many fierce struggles, notably when "Joshua went up from Eglon, and all Israel with him unto Hebron; and they fought against it; and they took it and smote it with the edge of the sword, and the king thereof and all the cities thereof, and all the souls therein; he left none remaining, but destroyed it utterly" (Joshua x. 37). Afterwards, in answer to Caleb's prayer, "Joshua blessed him, and gave unto Caleb, the son of Jephunneh, Hebron for an inheritance . . Hebron therefore became the inheritance of Caleb unto this day . . because that he wholly followed the Lord God of Israel" (Joshua xiv. 13, 14). It was, later on, made a city of refuge, unto which the pursued manslayer might flee (Joshua xx. 7).

Another set of associations, equally interesting, attach to Hebron. It was here that David had his residence for seven and a half years, when he reigned over Judah alone (2 Sam. ii. 1). Here Absalom was born; and here Abner was treacherously murdered by Joab, who "took him aside in the gate to speak with him quietly, and smote him there under the fifth rib, that he died . . . and they buried

Abner in Hebron; and King David himself followed the bier. And the king lifted up his voice and wept at the grave of Abner, and all the people wept. And the king said, Know ye not that there is a prince and a great man fallen this day in Israel?" (2 Sam. iii. 27—38).

Hither came Absalom, under the pretext of performing a vow, and "he sent spies throughout all the tribes of Israel, saying, As soon as ye hear the sound of the trumpet, then ye shall say Absalom reigneth in Hebron (2 Sam. xv. 10).

The other remaining events of importance are associated with places yet pointed out in Hebron, the Cave of Machpelah, and the Pools (see below).

The modern name of Hebron is *el-Khalîl*, the Friend. It is situated in the narrow Valley of Eshcol, still abounding with vineyards. There are no walls to the town, but one or two somewhat superfluous gates. The streets are dark and dirty; the houses are for the most part substantial, and, being nearly all built of stone, and covered with cupolas or small domes, give a curious and interesting effect. The population has been variously estimated, but it is probable there are about 12,000 inhabitants, many of whom are occupied in the manufacture of rings, bracelets, and many other kinds of glass trinkets. There are no Christians in Hebron, but about 600 Jews, who still attract attention by their pale faces and long ringlets. The Muslims of Hebron are strangely superstitious and fanatical, and travellers should always be upon their guard, so as not to say or do anything which will provoke their animosity.

In the valley there are **two Pools** of very ancient date, which still supply the town with water. To one of these Pools, probably the southern, a story attaches. Rechab and Baanah, sons of Rimmon, thought to do King David a service by slaying Ishbosheth, the son of Saul, and therefore a

rival. They brought the head of Ishbosheth to Hebron, expecting an expression of his favour, but David said unto them, "As the Lord liveth who hath redeemed my soul out of all adversity, when one told me, saying, Behold Saul is dead, thinking to have brought good tidings, I took hold of him and slew him in Ziklag, who thought that I would have given him a reward for his tidings; how much more when wicked men have slain a righteous person in his own house upon his bed? shall I not therefore now require his blood of your hand, and take you away from the earth? And David commanded his young men, and they slew them and cut off their hands and their feet, and hanged them up *over the pool in Hebron*" (2 Sam. iv. 9—12).

The chief interest in Hebron centres in the **Cave of Machpelah.** It is no longer a cave in the midst of a field, but a mosque—a large building of massive stones, but not of a pleasing appearance. Unfortunately, the traveller can only stand a short way off from the entrance; he dare not enter, the place being guarded with most jealous care by the Muslims. He may walk by the side of the Haram, and the dragoman will point out where he may put his hand into a reft in the wall and touch the rock of the cave (?), or he may ascend to the top of the hill and obtain a better view of parts of the building, but that is all.

However little there may be in Hebron to see, there is much for the mind's eye to dwell upon, and no one can stand beside this spot—sacred alike to Jew, Christian, and Mahomedan—without recalling some of the most touching of Old Testament scenes.

Sarah, the beloved wife of Abraham, "died in Kirjath-Arba, the same is Hebron, in the land of Canaan; and Abraham came to mourn for Sarah, and to weep for her. And Abraham stood up from before his dead, and spake

unto the sons of Heth, saying, I am a stranger and a sojourner with you ; give me a possession of a burying place with you, that I may bury my dead out of my sight." The contract with the sons of Heth was made in the gate of the city, and in the presence of all the people ; and the details of the contract were such as are entered upon to this very day, as shown in *The Land and the Book.*

The field, the cave, the trees in the field, all were "made sure unto Abraham for a possession." And after this, "Abraham buried Sarah his wife in the cave of the field of Machpelah" (Gen. xxiii.)

Mighty prince as Abraham was, "very rich in silver and in gold," founder of that great nation which was to possess the land for ever, this was the only spot in all Palestine that was his own, and for this he weighed out the silver unto Ephron. God "gave him none inheritance in it, no not so much as to set his foot on, yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child" (Acts vii. 5).

In process of time "Abraham gave up the ghost, and died in a good old age, an old man, and full of years, and was gathered to his people ; and his sons Isaac and Ishmael," the Jew and the Arab, "buried him in the cave of Machpelah" (Gen. xxv. 8, 9). As Jacob lay a-dying, his thoughts turned to this quiet resting-place, and he gave a summary of its sacredness, when he charged his sons with so much explicitness, saying, "I am to be gathered unto my people : bury me with my fathers in the cave that is in the field of Ephron the Hittite, in the cave that is in the field of Machpelah, which is before Mamre, in the land of Canaan, which Abraham bought with the field of Ephron the Hittite for a possession of a burying-place. There they buried Abraham and Sarah his wife ; there they buried Isaac and Rebekah his

wife; and there I buried Leah" (Gen. xlix. 31). Probably there was never a grander funeral than that of Jacob, when Joseph, "with all the servants of Pharaoh, the elders of his house, and all the elders of the land of Egypt, and all the house of Joseph, and his brethren, and his father's house; and chariots and horsemen" carried the embalmed body from Egypt into the land of Canaan, to the cave of Machpelah.

The accounts of visitors who have been permitted to enter the sacred precincts of this Mosque cannot be transcribed here. The only Christian visitors who have ever crossed the threshold of the building are the Prince of Wales (1862), the Marquis of Bute (1866), the Crown Prince of Prussia (1869), Gen. L. Wallace, U. S. Ambassador at Constantinople (1882), and T. R. H. Princes Albert Victor and George of Wales (1883). Mr. John M. Cook accompanied Gen. Wallace, and Mr. F. H. Cook entered the mosque with the Princes Albert and George of Wales, and their respective attendants. An admirable account is given by Stanley, who accompanied the Prince of Wales, and also by Ferguson.

Visitors who walk beside the wall of the Mosque will find cracks and rents there where devout Jews often place written prayers to the Father of the Faithful. The following is a copy of a letter found in one of these chinks: "The place is Calshe. Widow Passey Gittal, the daughter of Keziah Sarah, prays for health, good living, and prosperity; that the fabric of tabithin that she makes shall be so prosperous as to enable her to pay her husband's debts. Her daughter, the betrothed Deborah Nachama—O that she be a good companion! Her daughter, the virgin Tobiah Rebekah, to educate her to every good action. Her deaf son Moses Jacob—that he shall be healed, through the mercy of the Lord, and by the privileges and virtues of the religious man, that he may begin to hear and speak aright, and that he may be brought up to every good thing. Her

son Isaac—to bring him up to prosperity, and to complete the healing of his body. Her daughter, Esther Eutar, to bring her up to prosperity. That they may all be delivered from all evil; that they may be privileged to every good action, that they may be spared from all epidemics and sicknesses that are going round the world, to all good things."

Referring to the Cave of Machpelah, Norman MacLeod says—

"This is the only spot on earth which attracts to it all who possess the one creed, 'I believe in God.' The Holy Sepulchre in Jerusalem separates Muslim, Jew, and Christian; here they assemble together. The Muslim guards this place as dear and holy. The Jew from every land draws near to it with reverence and love, and his kisses have left an impress on its stones. Christians, of every kindred, and tongue, and creed, visit the spot with a reverence equally affectionate. And who lies here? a great king or conqueror? a man famous for his genius or his learning? No; but an old shepherd, who pitched his tent 4000 years ago among these hills, a stranger and a pilgrim in the land, and who was known only as *El-Khalîl*—'the Friend.' By that blessed name Abram was known while he lived; by that name he is remembered where he lies buried; and by that name the city is called after him."—(*Norman MacLeod.*)

Next in interest to the Cave of Machpelah, is the **Oak of Mamre**, a journey of about half-an-hour, and those who are returning to Solomon's Pools will find this a pleasant détour on their way back. The road is somewhat difficult and slippery, being paved; vineyards abound. A gateway on the right is passed, and the grand old terebinth tree comes in view. The evidence for this being the true site where Abram pitched his tent is infinitely stronger than that which places it at Ramet-el-Khalîl (p. 205). The tree is

very old. Tradition affirms that Abram's oak was standing here in the time of our Lord, and that this tree was then in its comparative youth. If the trees we see now in the Garden of Gethsemane (p. 177) were standing there in the time of our Lord, it is quite possible that this tree stood where it now stands at the same date. The tree is nearly 33 ft. in girth, it has four magnificent branches which divide at about 20 ft. from the ground.

If this be the site of the dwelling place of the great patriarch, it is indeed a sacred spot, for here "the Lord appeared unto him in the plains of Mamre: and he sat in the tent door in the heat of the day; and he lift up his eyes, and lo! three men stood by him: and when he saw them, he ran to meet them from the tent door, and bowed himself to the ground." Then he bade Sarah make ready the cakes upon the hearth, while he ran to the herd and fetched "a young calf tender and good," and when the repast was spread Abram received the announcement that he should have a son. It was as they rose up from this place that the Lord said, "Shall I hide from Abraham that thing which I do?" and then told him of the impending doom of Sodom and Gomorrah, which, at his intercession, the Lord said He would spare for the sake of ten righteous men (Gen. xviii.)

In about twenty minutes from here the road to Jerusalem is gained, and the return journey to Solomon's Pools is identical with that already described (p. 201).

FROM BETHLEHEM TO MAR SABA, THE DEAD SEA, AND THE JORDAN.

From Bethlehem to Mar Saba is about three hours' journey. The route is past the Field of the Shepherds (p. 197); then in about three-quarters of an hour a hill is ascended, from which the last View of Bethlehem is ob-

tained; it is exceedingly picturesque from this spot. The road then lies over hill and dale, and by the side of a ridge, where nothing is seen but barren hills, glaringly white in the noonday sun. It is not very rough and not very dangerous, but in one or two places, as the valley of the Kidron is approached, it wears the appearance of danger.

The Convent of Mar Saba is in the midst of grand and wild scenery, utterly barren and desolate. It is a lofty and gigantic structure, built in terraces in a kind of amphitheatre in the side of a mountain. Whether viewed from without or within, it is one of the most weird places in the world, and it is difficult to distinguish which is the natural rock and which the building upon it.

Visitors, who have previously obtained an introduction from the Superior of the Greek Convent at Jerusalem have to knock at a small, strong gate, where formerly a basket was lowered, in which the letter of introduction was placed, and after careful inspection the traveller was allowed to pass. On entering the gate, there is a steep descent by stairs to a second gate, and another to a third. By entering the lower door of the Convent, one of these flights of steps is saved.

No lady is, under any circumstances, permitted to enter the Convent.

The effect of this extraordinary mass of buildings is at all times exceedingly strange and wild, but travellers are unanimous in asserting that on a moonlight night it is one of the most wonderful sights in the world.

Having entered, we find ourselves in one of the strangest places that human ingenuity ever contrived for a dwelling-place. It is a series of precipices with walls of natural rock, and artificial battlements. You look down at buildings, and courtyards, and labyrinths of passages, and up at curious

holes in the walls—with ledges in front—where are the cells and dwelling-places of monks. The place is full of mystery. You see men walking upon these ledges of rock, and turning into these holes in the walls; and you look upon a little garden hanging in the air, as it seems, with a solitary palm-tree looking wonderingly down into the chasm, in which are more buildings, and chapels, and cupolas. None but the initiated could ever find his way through these mysterious labyrinths, and once within these strong walls, woe to him who would force his way out!

The founder of this remarkable Convent—which can never be described by pen, or word of mouth, and must be seen to be believed—was one Sabas, who was born in Cappadocia, A.D. 439. He was famous for his sanctity, for his learning, and for his power of working miracles. The devout gathered round him in great numbers, and the Patriarch of Jerusalem made him abbot of all those who were named after him, Sabaites. He died in the year 532.

Many fierce struggles have been witnessed here. Its wealth being considered enormous, it was a tempting place to the Persian hordes, who plundered it in 614; and in succeeding centuries it was attacked for the same purpose. It was plundered as late as 1835, but in 1840 was made additionally safe and well protected by the Russians.

There are some curiosities to see, and the monks take pleasure in pointing them out to visitors.

The **Tomb of St. Sabas** is in the centre of the paved court at the foot of the steps by which the descent from the entrance is made. The tomb is empty. The **Chapel of St. Nicholas**, is a grotto or cave, where, behind a screen, may be seen several hundreds of skulls of monks who were slaughtered by the Persians. The **Church** of the Convent, contains a few pictures worthy of examination. The

Tomb of John of Damascus, an eighth century theologian, of great repute in the Greek Church. The **Monks' Quarter**, not over clean and very plain, are at the back of the church. There are about seventy monks at present in the Convent. Their principal occupation appears to be the manufacture of *souvenirs* for travellers, and their principal pleasure the companionship of birds—gay, yellow-winged birds many of them are, that seem peculiar to the place, and are their sole remaining joys.

On the south-western side of the monastery is the **Cave of St. Saba**, where the saint first took up his abode when the place was more desolate than it is now. A legend says that the cave was at that time inhabited by a lion, and that the saint and the lion lived together for a while, but the latter not having those gifts and graces which would make him a suitable companion for long, the saint bade him leave, and he left accordingly.

Every traveller should journey through the labyrinth of lanes, alleys, etc., in order to get different points of view, and especially to look down from the turrets into the awful ravine of the Kidron.

FROM MAR SABA TO THE DEAD SEA.

The road or path is undoubtedly rough, but the interest of the five hours' journey will well repay the fatigue.

Soon after leaving the Convent, the road passes through scenery so wild and savage, and so near to the edge of the chasm, that a feeling of unsafety is generally experienced, although the road is perfectly safe.

It is an easy ride of about three hours from the Convent of Mar Saba, up the Valley of the Kidron, to Jerusalem.

Proceeding along the west bank of the gorge for about

hree-quarters of a mile, then turning to the right, we cross the Kidron. Before us is a long and tedious ascent, but when the top is reached, a fine view bursts upon the sight—the vast wilderness of Engedi. Then a long descent, and, after crossing the valley, we enter a narrow ravine called Wady-el-Nar (Valley of Fire).

Soon after leaving the ravine, while winding round the northern end of a mountain named El-Runeiterrah, a heap of small stones will be seen directing the attention of pilgrims to the Minaret of Neby Mûsa (Tomb of Moses), which can be seen about a mile and a half to the left. Here Muslim tradition has transferred the grand story of Holy Writ, which distinctly states that Moses was buried "in a valley in the land of Moab, over against Beth-peor, but no man knoweth of his sepulchre unto this day" (Deut. xxxiv. 6). As there is not the slightest authenticity or reason in the legend, few travellers will care to make a détour to visit the tomb, although it is the spot which thousands of Muslim pilgrims visit annually. A few minutes from here, and one of the grandest Views in all Palestine comes in sight. Before us is the great chain of the mountains of Moab, like a huge blue wall; beneath it is that "great and melancholy marvel," the Dead Sea; at our feet stretches the Valley of the Jordan, the long line of dark foliage running through it marking the course of the river; away in the distance, Mount Hermon, a hundred miles off, can be seen distinctly when the air is clear. A hundred notable sights can be indicated from this spot. Among them will be pointed out Jebel Seba (Mount Nebo) (p. 451). "And Moses went up from he Plain of Moab unto the Mountain of Nebo, to the top of Pisgah that is over against Jericho" (Deut. xxxiv. 1). The supposed Peak of Pisgah is a little north of east from the northern end of the Dead Sea, and Wady Hesbân (the Val-

ley of Heshbon) passes down by it on the north. The Scripture account of the death of Moses is as follows:— "So Moses, the servant of the Lord, died there in the land of Moab, according to the word of the Lord. And He buried him in a valley in the land of Moab, over against Beth-peor, but no man knoweth of his sepulchre unto this day" (Deut. xxxiv. 5, 6, 7). It will be interesting to recall here the well-known lines of Mrs. Alexander:—

By Nebo's lonely mountain,
On this side Jordan's wave,
In a vale in the land of Moab,
There lies a lonely grave.

And no man knows that sepulchre,
And no man saw it e'er,
For the fingers of God upturned the sod,
And laid the dead man there.

That was the grandest funeral
That ever passed on earth,
Yet no man heard the trampling,
Nor saw the train go forth.

Noiselessly, as the sunlight
Comes back when night is done,
And crimson streak on ocean's cheek
Grows into the great sun.

So without sound of music,
Or voice of them that wept,
Silently down the mountain's crown
The great procession swept.

Perchance the bald old eagle
On grey Beth-peor's height,
Out of his lonely eyrie
Looked on the wondrous sight.

Perchance the lion stalking
Still shuns the hallowed spot,
For beast and bird have seen and heard
That which man knoweth not.

But when the warrior dieth,
His comrades in the war,
With arms reversed, and muffled drum,
Follow his funeral car.

Among the noblest of the land
We lay the bard to rest,
And give the sage an honoured place,
With costly marble drest.

In the great minster transept,
Where lights, like glories, fall,
And the organ rings, and the sweet choir sings
Along the emblazoned wall.

This was the greatest warrior
That ever buckled sword—
This the most gifted poet
That ever breathed a word.

And never earth's philosopher
Traced with his golden pen
On the deathless page, truths half so sage
As he wrote down for men.

And had he not high honour—?
The hillside for a pall—
To lie in state while angels wait,
And stars for tapers tall.

And the dark rock-pines, like tossing plumes,
Over his bier to wave,
And God's own hand, in that lonely land,
To lay him in the grave.

In that strange grave without a name,
Whence his uncoffined clay
Shall break again—oh, wondrous thought !—
Before the judgment day,

And stand with glory wrapt around
On the hills he never trod,
And speak of the strife that won our life
With the incarnate Son of God.

O! lonely grave in Moab's land!
  O! dark Beth-peor's hill!
Speak to these curious hearts of ours,
  And teach them to be still.

God has his mysteries of grace,
  Ways that we cannot tell;
He hides them deep, like the hidden sleep
  Of him He loved so well.

About ten miles down the Dead Sea, south of Pisgah, will be noticed a round-topped Tell, the site on which the Castle of Machærus once stood, where John the Baptist was beheaded—not, as some say, in Samaria. (See p. 265.) See Josephus (ant. book xviii. v. 2). "And he sent and beheaded John in the prison" (Matt. xiv. 10). We can also see the deep valley a little north of Machærus, called Wady Z'urka Ma'in (Callirhoe), in which are the warm baths that Herod resorted to in the time of his last illness. "He went beyond the river Jordan, and bathed himself in warm baths that were at Callirhoe, which water runs into the lake called Asphaltites."—(*Josephus*, ant. Book XVI., vi. 5.)

An easy descent through rich vegetation—in which it is said game abounds—brings us to the northern end of the Dead Sea.

THE DEAD SEA

is called in Scripture the Sea of the Plain (Deut. iv. 49), the Salt Sea (Deut. iii. 17), the East Sea (Josh. ii. 20). In the Talmud it is spoken of as the Sea of Sodom, and in Josephus, Lake Asphaltites. Owing to many wild legends as to its deadly character, it was named by the Greeks the "Dead Sea," by which name it is now generally known, although the Arabs call it Bahr-Lût (the Sea of Lot). According to the most reliable measurements, the sea is 46 English miles in

its greatest length, and nine and a half in the greatest width, at 'Ain Turabeh, about fifteen miles south of the Jordan. In the rainy seasons the sea is extended southward for some miles; the measurements, therefore, differ according to the season of the year; those given above were made by the American Expedition in the month of April, at which time it may be considered at its maximum. The area is about 250 geographical miles; its mean depth is 1,080 feet; in the south bay the depth does not exceed eleven feet.

Lying, as it does, 1,300 feet below the level of the Mediterranean, it is the most depressed sheet of water in the world. One of the most singular features of the lake is the tongue of land running into it from the land of Moab, and six miles across its narrow neck. Into this lake the waters of the Jordan empty themselves, and are lost. It receives also, from the east, the Z'urka Ma'in, the Mojib (supposed to be the Arnon of Scripture), and the Beni Hemâd; from the south, the Karâhy; and from the west, 'Ain Jidy, beside a considerable number of other springs.

The nauseous and malignant character of the water of the Dead Sea is "owing to the extraordinary amount of mineral salts held in solution. The analyses of chemists, however, show very different results. Some give only seventy parts of water to the hundred; while others give eighty, or even more. I account for these differences by supposing that the specimens analysed are taken at different seasons of the year, and at different distances from the Jordan. Water brought from near the mouth of that river might be comparatively fresh, and that taken in winter from *any part* would be less salt and bitter than what was brought away in autumn. One analysis shows—Chloride of sodium, 8; potassium, 1; calcium, 3. The very last I have seen gives—Calcium, $2\frac{4}{5}$; chloride of magnesium, $10\frac{1}{2}$; of potassium, $1\frac{1}{3}$; of sodium,

$6\frac{1}{2}$. The specific gravity may average about 1200, that of distilled water being 1000. This, however, will vary according to the time and the place from whence the specimens are taken."—(*Thomson.*)

On the west and east, the sea is bounded by high and precipitous mountains rising from the water. At the south-west is the curious Jebel Usdum, consisting almost entirely of pure crystallised salt.

There have been, from the earliest ages, a variety of wild and extravagant legends about this mysterious sea. Many of them, however, have been exploded by the narrative of the American Expedition, and the interesting accounts of Lieutenant Lynch. Soundings were taken all over the lake, and a variety of wild theories were set at rest on this and many other subjects, too numerous to enter into here. It will be enough to say that the old notions that no bird could fly over its deadly waters, that no person could breathe its poisonous exhalations, that in its centre is an abyss into which the accumulated waters of the Jordan and other rivers descend, etc., are myths.

The scientific results of Lieut. Lynch's expedition were most valuable and varied. The geographical position of the Dead Sea was determined, its depths sounded, the temperature, width, depth, and velocity of its tributaries ascertained; specimens of all kinds collected; winds, currents, changes of weather and atmospheric phenomena noted. In his narrative, he says:—

"Everything said in the Bible about the Dead Sea and the Jordan, we believe to be fully verified by our observations. The inference from the Bible that this entire chasm was a plain sunk and 'overwhelmed' by the wrath of God, seems to be sustained by the extraordinary character of our soundings. The bottom of the sea consists of two sub-

merged plains, an elevated and a depressed one—the former averaging thirteen, the latter about thirteen hundred feet below the surface. Through the northern and largest and deepest one in a line corresponding with the bed of the Jordan, is a ravine which again seems to correspond with the Wady-el-Jeib, or ravine within a ravine at the south end of the sea. Between the Jabbok and this sea we unexpectedly found a sudden break-down in the bed of the Jordan. If there be a similar break-down in the watercourses to the south of the sea, accompanied with like volcanic characters, there can scarce be a doubt that the whole Ghor has sunk from some extraordinary convulsion; preceded probably by an eruption of fire, and a general conflagration of the bitumen which abounded in the plain."

History of the Dead Sea.—It was here that Lot chose for himself a home upon its borders (Gen. xiii. 12). The important battle of the four kings against five took place "in the vale of Siddim, which is the salt sea. . . And the vale of Siddim was full of slime-pits; and the kings of Sodom and Gomorrah fled, and fell there;" and Lot was taken prisoner. Here were those cities of the plain which were so full of wickedness that "the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven; and he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground" (Gen. xix. 24, 25). Here Lot's wife, looking back, became a pillar of salt; and early travellers who went as far as to Jebel Usdum (Sodom), claim to have seen the remains of Lot's wife. From the extraordinary nature of the salt-hills, many pillars of salt may be seen there to this day. In Num. xxxiv. 2, 12, the sea is made one of the borders of the land, and the eastern boundary of Judah (Joshua xv. 1—5). In Ezek. xlvii. 6—12, there is

a marvellously vivid picture, the scene of which is supposed to be the Dead Sea.

Bathing in the Dead Sea.—Every traveller should try the curious effect of bathing in the Dead Sea, unless he is suffering from any abrasure of the skin, in which case he would suffer excruciating pain. The specific gravity of the water, varying from 1·021 to 1·256, is lightest at the mouth of the Jordan. A spot should, therefore, be selected for bathing some little distance from the river. The water is so buoyant that it is possible to stand in it with head and shoulders above the surface, or to lie upon the surface almost as on a couch. It is somewhat difficult to swim, as the feet always fly up. After bathing, the effect is extremely unpleasant, the oily nature of the water being disagreeable at first, and subsequently becoming caked in white flakes upon the skin. It is, therefore, desirable to proceed to the Jordan, and there bathe in the fresh water. If the traveller is making his journey in the reverse direction—that is, from the Dead Sea to Jerusalem—he is advised not to bathe in the Dead Sea, as, unless he can procure a fresh-water bath, irritation of the skin is likely to ensue.

Those who do not bathe will amuse themselves by gathering sea drift, and probably procuring water to take home in bottles, a habit of most travellers. Many different impressions have been made upon the minds of travellers visiting this end of the sea. We give the following, from a trustworthy source, as a specimen :—

"I looked in vain for the awful gloom and deathliness of the place. The shore was not strewn with masses of dead and whitened trees, the water looked bewitchingly bright and beautiful, and reflected every minute detail of the surroundings, as in a burnished mirror. But this was a first impression. After an hour or so upon its shore I

experienced its awful stillness, became aware of the total lack of vegetation, pined for, if only one yard, of shadow, and *felt* the absence of life. I can believe that on a moonlight night the scene would be as exquisite as any of our English lakes, and yet there is a *something* about it besides its historical associations, which makes one feel awed.

"In Norway, when the midnight sun is shining, the traveller who has taken no thought of time, and does not know for a fact that it is not mid-day, is yet aware of an awfulness even in the midst of profound beauty. So at the Dead Sea, there is a something peculiar to it which you *feel* more than you see."

Few will care to linger long on the margin of the sea, as the heat is intense, and one ceases to wonder that the six millions of tons of water, which it is calculated fall daily into the sea, need any other outlet than that which is caused by evaporation.

From the Dead Sea to the Jordan, or rather the Pilgrims' Bathing Place, is about an hour's journey. For some distance from the shore, the mounds and hillocks are white with salt. The heat is overpowering, but the sight of the green line of foliage edging the river, and the large trees in the distance by the Bathing Place, urge the traveller forward, and if he has been bathing in the Dead Sea, there will be a longing desire to plunge into the pure, fresh streams of Jordan.

THE RIVER JORDAN.

The Jordan takes its rise in the fork of the two ranges of Anti-Libanus, and flows through that part of Palestine which extends from the southern extremity of Cœle-Syria to the Dead Sea. It crosses the rich plain of Hûleh, lying between the last slopes of Anti-Libanus and

the mountains of Galilee, and terminating in the beautiful plateau of Basçan. Here it forms the Waters of Merom (Lake Hûleh), from whence, increased in volume and force, owing to the depression of the valley, it flows into the Lake of Galilee. Emerging from this lake, it plunges in twenty-seven rapids down a fall of 1000 ft. through what is the lowest and final stage of its course.

"The only known instance of a greater fall is the Sacramento River in California" (*Stanley*). Finally, after being enriched by the waters of Jabbok, made illustrious by Jacob's mysterious conflict, it falls into the Dead Sea, from whence it does not emerge again.

The length of the river, in a straight line from its source to the Dead Sea, is not more than 120 miles; its course, however, is so remarkable that between the Lake of Galilee and the Dead Sea, 60 miles of actual length is increased to 200 by its corkscrew windings. The river varies in width from 80 to 160 ft., and in depth from five to twelve feet.

For the sources of the Jordan (see pp. 319—323).

For the best account of the river the traveller should consult Lieutenant Lynch, and *Rob Roy on the Jordan.*

Every stage of the river is sacred with **Historical Associations.** "Lot lifted up his eyes and beheld all the plain of Jordan, that it was well watered everywhere," and was "even as the garden of the Lord" (Gen. xiii. 10). After the forty years' wandering, the Israelites "crossed over it on dry ground, until all the people were passed clean over." The passage occurred in the time of harvest, *i.e.*, the beginning of April, when the waters were at their highest, from the early rains, and the melting snows, "for Jordan overfloweth all his banks all the time of harvest." "And the waters which came down from above stood and rose up upon an heap very far from the city Adam, that is beside

Zaretan: and those that came down toward the sea of the plain, even the salt sea, failed, and were cut off: and the people passed over right against Jericho" (Joshua iii. 14, 17). Jacob, Gideon, Abner, David, Absalom, and many others, crossed this river, and here came down those two holy men, one of whom was soon to pass into the other world. "And Elijah took his mantle, and wrapped it together, and smote the waters, so that they two went over on dry ground" (2 Kings ii. 8). Elisha as he returned from parting with his friend, taking the mantle which had fallen from his illustrious predecessor, smote the waters, so that they parted hither and thither, and he too passed over on dry ground. In the waters of Jordan, Naaman was cured of his leprosy, "and his flesh came again, like unto the flesh of a little child, and he was clean" (2 Kings v.)

These incidents of the Old Testament pale before the memories of the New. Here rang out the "voice of one crying in the wilderness, Repent ye: for the kingdom of heaven is at hand." It has often been suggested that the place of baptism was in the very place where Elijah his great forerunner passed over; where he finished his course, the Baptist in the spirit and power of Elias, commenced his. "Then went out to him Jerusalem, and all Judæa, and all the region round about Jordan; and were baptized of him in Jordan, confessing their sins" (Matt. iii. 5. 6). Most sacred of all is the memory, that to this place came our Lord Himself, and was baptized of John, "and, lo, the heavens were open unto Him, and He saw the Spirit of God descending like a dove, and lighting upon Him: and lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased" (Matt. iii. 13, 17). Sites on the Jordan are difficult to identify, but there seems no reason to doubt that the passage of the Israelites, who went straight

towards Jericho; the passage of Elijah, and Elisha, who came from Jericho; the baptism of our Lord, who was led up of the Spirit into the wilderness to be tempted of the devil"—all occurred in nearly an identical locality. Tradition has placed them at the **Pilgrims' Bathing Place.** Dr. Tristram places the departure of Elijah, the preaching of the Baptist, and the Baptism of our Lord, at the Upper Ford, known as the Ford of Nimrim (*i.e.*, of the Leopards), the name being identical with Beth-nimrah (the House of the Leopard), a town "int he valley" (Joshua xiii. 27), fortified by Gad (Num. xxxii. 36), and called Nimrah in Num. xxxii. 3. "The waters of Nimrim" (Isa. xv. 6; Jer. xlviii. 34) are considered to be in the same locality. The name lives in its present form of **Nahr-nimrin,** at the lower end of the Wady Shaïb. The city must once have been important, for it commanded the great thoroughfare from Judæa and the south of Gilead. Hence, the ancient road led up to Ramoth Gilead. By the Wady Shaïb must have passed all the commerce between Jericho and Ammon, as well as Gilead. It was the ordinary place of passage for those who travelled from Galilee to Jerusalem by the Jordan route." In the Septuagint version Beth-Nimrah is named as identical with Bethabara, where John baptized. "Fords do not change in a river like the Jordan; roads are never altered in the East; and this must always have been, as it is now, the place of passage from Jericho to Gilead . . . . the Lower Ford was only used for the passage to Moab." (*Tristram.*) (See p. 449).

At Easter, the bathing-place of the Greeks is the resort of thousands of pilgrims, who come in a body from Jerusalem to Jericho, and assemble in multitudes in the neighbourhood of Rîha (p. 231). Early in the morning, at a given signal, the pilgrims leave their resting-place and proceed

to the river, when old and young, rich and poor, without much regard to propriety, plunge into a promiscuous bath. The scene has been variously described by many travellers, who affirm that the Greeks attach deep religious significance to the ceremony, which is to them the source of many blessings. The Latins have a bathing-place further to the south.

Travellers who have come from the Dead Sea should make a point of bathing in the Jordan, and, in fact, all travellers who can, doubtless will. Great care must be taken, however, as the river at this part is exceedingly rapid, and, near the east bank, is in some places deep.

The Banks of the River, all about here, are rich in varied foliage; oleanders stand in thick masses, beautiful in early spring, with the irrose-coloured blossoms; the jujube-tree, the crimson-flowered loranthus, the osher-tree, and a variety of others (see p. 50).

Here the lion in olden times had his lair, here the leopard still lurks, and wild boars find a home among the reeds. Birds abound in the neighbourhood, the kingfisher, the sun-bird (remarkably like a humming-bird), turtle doves, nightingales, bulbuls, and a host of others.

While the traveller is resting on the banks of Jordan, he will probably be interested in reading the following extract from Mr. MacGregor's work, *Rob Roy on the Jordan*:—"Jordan is the sacred stream not only of the Jew, who has 'Moses and the prophets;' of the Christian, who treasures the memories of his Master's life upon earth; of the cast-out Ishmaelite, who has dipped his wandering bloody foot in this river since the days of Hagar, but of the Muslim faithful also, wide scattered over the world, who deeply reverence the Jordan. No other river's name is known so long ago and so far away as this, which calls up a host of

past memories from the Mahomedan on the plains of India, from the latest Christian settler in the Rocky Mountains of America, and from the Jew in every part of the globe. Nor is it only of the past that the name of Jordan tells, for in the more thoughtful hours of not a few, they hear it whispering to them before, strange shadowy truths of that future happier land that lies over the stream of death."

FROM THE JORDAN TO JERICHO, BETHANY, AND JERUSALEM.

From the Ford of the Jordan the route is over the level plain, and the time occupied in the journey to Jericho is usually about two hours.

On the right, as we proceed, will be seen an old square ruin, called Kasr el-Yehûdi, or Castle of the Jews. A church once stood here, on the site where tradition affirms St. John the Baptist had his dwelling.

A long distance to the left there is a ruin called Kasr-el-Hajla, the Castle of Haglah; it marks the site of **Beth-Hogla** (Partridge House), a town of Benjamin on the border of Judah (Joshua xv. 6, xviii. 19—21). There is a large fountain here, and the Greeks from the Convent of Mar-Saba have been utilizing the ruins of the old castle for the purpose of raising a convent. One hour from the Jordan, we pass the **Wady-el-Kelt** (the Valley of Achor), where Achan and his family were stoned, and in consequence of the trouble brought by him upon Israel, was named after him. "Joshua said, Why hast thou troubled us? the Lord shall trouble thee this day. And all Israel stoned him with stones, and burned them with fire, after they had stoned them with stones. . . . . So the Lord turned from the fierceness of his anger. Wherefore the name of that place

was called the Valley of Achor—*i.e.*, *trouble*—unto this day" (Joshua vii. 24—26). This ravine corresponds also with the "Brook **Cherith**, which is before Jordan," where Elijah was fed by ravens (1 Kings xvii. 1—7).

Rîha.—Formerly one of the most filthy spots in the Holy Land, the town consisting of a mere heap of rubbish, but of late years it has much improved. The Russians have built a church, and a large house to accommodate their pilgrims, and numbers of Greek and Russian monks have cultivated garden plots. When the carriage road is completed many foreigners will, doubtless, take land in the district for garden produce. Rîha is the site of the ancient **Gilgal**, and of the **modern Jericho.** It was here that the Israelites first pitched their camp west of the Jordan, and set up twelve stones which they had taken from the bed of the stream (Joshua iv. 19, 20). Here the people celebrated their first passover in the Promised Land, and the rite of circumcision was performed on those who had been born in the wilderness. "And the Lord said unto Joshua, This day have I rolled away the reproach of Egypt from off you. Wherefore the name of the place is called Gilgal (*i.e.*, *rolling*) unto this day" (Joshua v. 9). Here "the manna ceased on the morrow after they had eaten of the old corn of the land; neither had the children of Israel manna any more, but they did eat of the fruit of the land of Canaan that year" (Joshua v. 12). During all the early part of the conquest the camp remained here (Joshua ix., x.) And it has been assumed, from Joshua xiv., xv., that Joshua continued to reside here. At this place Joshua saw the vision of "a man over against him with his sword drawn in his hand, and Joshua went to him and said, Art thou for us or for our adversaries? and he said, Nay, but as Captain of the host of the Lord am I

now come." And Joshua was bidden, "Loose thy shoe from off thy foot, for the place whereon thou standest is holy."

In later times the solemn assemblies of Samuel and Saul were celebrated here. Here the latter was made king; and when David came back from exile, the whole tribe of Judah assembled to welcome him, and to conduct him over the Jordan, after the death of Absalom (2 Sam. xix. 15).

Rîha is most probably the site of the Jericho of the New Testament (see p. 234). The traveller will not fail to observe a large tower, which has been called the **House of Zacchæus**; but the tradition marking out this as the site only dates from the fifteenth century.

There is a very comfortable hotel at Rîha (Jordan Hotel) where travellers can be provided for on giving notice before departure from Jerusalem.

[It is usual for parties travelling under the arrangements of Messrs. COOK & SON to pitch their tents on the site of ancient Jericho. Here, in the evening, the villagers from modern Jericho come up in a body for the purpose of performing dances accompanied by songs; the steps of these dances are few, and the beauty of the dance, such as it is, consists in the graceful swaying of the body, posturing, and facial expression. The music to which the dance is performed consists in clapping of hands, and chanting slowly, or rapidly, according to the theme of the dance; that is to say, whether it be representing love or war, etc. As honesty is an unknown thing at Jericho, travellers will do well to keep a sharp eye upon any loose property in their tents.]

From Rîha to ancient Jericho the traveller passes through a forest, principally of thorn-trees; of these are *Zizyphus Lotus* and *Zizyphus Spina Christa*, called by

the Arabs the Nubk. Here also may be found the *Solanum sanctum*, whose fruit bears the apple of Sodom (see p. 50). It will be well, therefore, that the traveller should reach his destination, 'Ain-es-Sultan, before dark, as it is obviously unpleasant passing amongst thorn-bushes at night-time.

JERICHO.

Jericho, the city of palm-trees (Deut. xxxiv. 3), and the scene of Joshua's victories, is not to be confounded with modern Jericho, or Rîha (see p. 231). It was the chief city of ancient Canaan, and must ever have been fruitful from its contiguity to the fountain of 'Ain-es-Sultan (p. 234). There is nothing to be seen at Jericho save a few mounds of ruins. The palm-trees have all gone, the mighty city is a heap, and but for the fountain of Elisha, and the remnants of water-courses, and a few traces of ancient foundations, there would be nothing to identify it. The history of its siege and capture by Joshua will be recalled by every traveller.

"It was across yonder plain that the spies journeyed; round here went up those great walls on which Rahab had her house; over there in the mountains we seem as if we could make out the very place where the spies hid themselves; it was here that Joshua's army went round the city; and these hills echoed back the shrill blast of the trumpets which the priests blew. And when the seventh day had come, there went up from this spot the great shout of the people, mingling with the blasts of the trumpets, 'and the walls of Jericho fell down flat.' Then came that fearful panic, followed by blood, and havoc, and death. It was somewhere close by here that Rahab, with her kindred, sat with tear-dimmed eyes, and saw the smoke of the burning city ascending. And, perhaps, it was on some high standing ground near here that Joshua, in the presence of all

Israel, stood, and pointing to that charred and ruined mass that had once been the strong city of Jericho, cried, 'Cursed be the man before the Lord, that riseth up and buildeth this city Jericho: he shall lay the foundation thereof in his first-born, and in his youngest son shall he set up the gates of it' (Joshua vi. 26). Despite the curse, five hundred years afterwards a man was found who dared to rebuild the city, and who fulfilled the prediction by inheriting the curse (1 Kings xvi. 34)."—(*Hodder.*)

At Jericho the last days of the Prophet Elijah were spent, and from here he went forth with Elisha to cross the waters of Jordan, and to witness that strange revelation of a chariot of fire and horses of fire that parted them both asunder when Elijah went up by a whirlwind into heaven (2 Kings ii. 4, 5, 15). Jericho was long celebrated for its beautiful groves and gardens, and these were given to Cleopatra by Anthony. Herod rebuilt the city, and erected many handsome buildings. In the time of our Lord, the Jericho visited by Him as He journeyed to Jerusalem was New Jericho. Here the two blind men were healed, and our Lord paid a visit to the house of Zacchæus (p. 232).

'Ain-es-Sultan, or the Sultan's Spring, is undoubtedly the spring of water which Elisha healed. The story runs thus:—"And the men of the city said unto Elisha, Behold, I pray thee, the situation of this city is pleasant, as my lord seeth: but the water is naught, and the ground barren. And he said, Bring me a new cruse, and put salt therein. And they brought it to him. And he went forth unto the spring of the waters, and cast salt in there, and said, Thus saith the Lord, I have healed these waters; there shall not be from thence any more dead or barren land. So the waters were healed unto this day, according to the saying of Elisha which he spake" (2 Kings ii. 19—22). Just above the

spring, the house of Rahab used to be shown to travellers, and some Roman pavement is still to be seen hard by.

If the traveller ascends the mound above the spring, he will be well repaid, as he will take in at a glance all the principal features of the surrounding country. He will see, too, what a splendid scope there would be here for a few energetic English farmers. It is estimated that there are about 40,000 acres of land which, if irrigated from the Jordan, would yield the finest of grain. From here the mountains of Gilead and Moab are in full view, as well as the Dead Sea and the whole stretch of the Jordan valley.

Among the minor reminiscences of Jericho may be mentioned that it was here that Hanun, the son of Nahash, took David's servants, and shaved them. "Then there went certain, and told David how the men were served. . . And the king said, Tarry at Jericho until your beards be grown, and then return" (1 Chron. xix. 5). It will be remembered that this incident has given rise to a well-known English vulgarism. In Jericho Herod died, and was buried at Herodium (p. 200).

Not the least imposing feature in the landscape is the high, precipitous mountain called Quarantania (Forty Days), the traditional scene of our Lord's temptation. "And the devil, taking him up into an high mountain, showed unto him all the kingdoms of the world in a moment of time." The side facing the plain is perpendicular, white, and naked, and mid-way is burrowed by holes and caverns, where hermits used to retire for fasting and prayer, in imitation of the example of our Lord. It is possible to reach the summit, where there are ruins of an ancient convent, and also to climb to the hermits' caves; but neither excursion should be attempted by any except practised climbers, and then only with a qualified guide. The tradition as to

this being the scene of our Lord's temptation only dates from the time of the Crusaders, by whom it was named Quarantania; in Arabic, *Jebel Karantel.*

There is another fountain in the plain, called 'Ain Duk, near which was the Castle of Docus, the scene of the assassination of Simon Maccabæus.

Close by are remains of buildings and mills, known as Tawâhîn-es-Sukkar (or Sugar Mills). The ruins are extensive, and the cultivation of the sugar-cane is mentioned as being in a flourishing state by William of Tyre in 1174' and Jacob de Vitry, Bishop of Akka, in 1220. It has been said that the hermits who dwelt in Quarantania accounted the sugar-cane to be the honey of John the Baptist.

FROM JERICHO TO JERUSALEM.

On horseback about six hours' ride.

Formerly the route was both difficult and dangerous, but the Government having at last seriously taken the matter in hand, a thoroughly good carriage road is now in course of completion. The section from Jerusalem to Bethany is already available for carriage traffic, and when the portion from Bethany to Jericho is finished, travellers will be able to make the journey from Jericho to Jerusalem, or *vice versa*, in carriage, in about four hours.

Leaving Jericho a few ruins are passed, and several interesting valleys are crossed. The view from the top of the Tell above 'Ain-es-Sultan is very extensive, and is thus described by Dr. W. M. Thomson in *The Land and the Book*:—

"I came up to see the sun rise once more over the eastern mountains and this impressive plain of Jericho. Behind us, on the west, tower the grey and honey-combed

cliffs of Quarantana, the Mount of Temptation; in the foreground the green oasis created by 'Ain-es-Sultan spreads to the village of Jericho; on the other side of the river the dark mountains of Moab and of Edom bound the eastern horizon, having the wide plain of Abel-Shittim at their feet, and the heights of Nebo and Pisgah above. Far away to the south the Dead Sea sleeps in its mysterious sepulchre. Northwards stretches the valley of the Jordan, sheltered by the lofty Kurn Surtabeh on the west, and the noble mountains of Gilead and Bashan on the east. This vast area of plain and mountain and river and sea is crowded with ancient sites, whose names recall many of the grandest, and some of the most sublime and appalling events in Biblical history. The mental impression of this amazing panorama will abide with you while life may last."

After riding about three hours from 'Ain-es-Sultan, we come to an old ruined khân; no accommodation can be obtained here, the few buildings are uninhabited, and the water is unfit to drink. This is the traditional scene of the parable of the Good Samaritan, who rescued the certain man going "*down* from Jerusalem to Jericho."

In two hours from the khân, the traveller reaches another khân, where the water is excellent, and where travellers usually halt for their mid-day meal. There are now but few traces of the old khân, which once stood here, or of the arch covering the cistern, into which the water flows from the spring. It has been called the Apostles' Spring, from the legend that here the Apostles tarried on their journeyings; there is little doubt that this fountain of 'Ain-el-Haud, or 'Ain-Chot, is identical with En-Shemesh (Spring of the Sun), a fountain on the boundary between Judah and Benjamin (Joshua xv. 7, xviii. 17).

When the traveller, proceeding on his journery, ascends to the top of the hill and turns to the right, **Bethany** is before him (p. 176).

From Bethany to Jerusalem (see p. 171).

FROM JERUSALEM TO BETHEL, BY ANATHOTH, MICHMASH, AND AI.

Leave Jerusalem by the Damascus Gate, turn to the north-east, cross the valley, and ascend to the Hill Scopus (p. 175). Then down into the bed of another valley, and on the ridge of the opposite hill will be seen the little village of **'Anata**, corresponding with the **Anathoth** of Scripture. It was a town of the Levites in the territory of Benjamin (Joshua xxi. 18), to which Abiathar was banished by Solomon. "So Solomon thrust out Abiathar from being priest unto the Lord; that he might fulfil the word of the Lord, which he spake concerning the house of Eli in Shiloh (1 Kings ii. 26, 27). Here Jeremiah the prophet was born; he was "the son of Hilkiah, of the priests that were of Anathoth in the land of Benjamin" (Jer. i. 1). Here the word of the Lord came unto him, and he received commandment to prophecy against the men of Anathoth, who sought his life. "Behold, I will punish them . . by famine: and there shall be no remnant of them: for I will bring evil upon the men of Anathoth, even the year of their visitation" (xi. 21—23). Isaiah prophesying of the destruction coming upon it,—as it stood in the direct line of the march of the Assyrians as they advanced to Jerusalem—cried, "O poor Anathoth!" (Isa. x. 30). There are still some ruins here dating from a very early period, amongst them traces of an ancient wall and rock-hewn cisterns. The **View** from here is very extensive.

A sharp descent towards the north into the valley, and then

up to the opposite ridge, and the modern village of *El Hizmeh* will be seen. A green and pleasant valley stretching at our feet is crossed, and then, ascending another hill, we reach **Jeb'a**, the ancient **Geba** of Benjamin, which, like Anathoth, was a priestly city (Joshua xviii. 24). It was for some time in the possession of the Philistines, but Jonathan took it from them. Notwithstanding this, the Philistines soon gathered together again at Michmash (p. 240) (1 Sam. xiii.), and the Israelites, under Saul, took up their position at Geba, the deep ravine called the **Passage of Michmash** separating the two armies. The traveller should read the whole story in 1 Sam. xiii. and xiv.; how Jonathan started out with his armour-bearer, and the people knew not that he was gone. "And between the passages, by which Jonathan sought to go over unto the Philistines' garrison, there was a sharp rock on the one side, and a sharp rock on the other side: and the name of the one was Bozez, and the name of the other Seneh. The forefront of the one was situate northward over against Michmash, and the other southward over against Geba." To the garrison Jonathan went, "and the Philistines said, Behold, the Hebrews come forth out of the holes where they have hid themselves." Jonathan, undaunted, "climbed up upon his hands and upon his feet, and his armour-bearer after him, and "—even as Horatius kept the bridge—" they fell before Jonathan, and his armour-bearer slew after him. And that first slaughter, which Jonathan and his armour-bearer made, was about twenty men, within as it were an half acre of land. . . And there was trembling in the host, in the field, and among all the people." The noise that was in the host of the Philistines reached the ears of Saul while he was consulting with the high-priest. All Israel went forward to the battle, and the Philistines were driven before the Israelites, and did not attack them again until in that battle

of Gilboa in which Saul perished (p. 273). In the Authorised Version it should be noted that Geba is written Gibeah; it is not so in the original.

The traveller will now descend into a valley, the Wady Suweinît, and then into the narrow gorge which is the Pass of Michmash referred to in 1 Sam. xiv. 4, 13 (see above). On a hill to the north-east will be seen the deserted village of **Michmash** (Mukhmâs), celebrated chiefly as being the scene of Jonathan's exploit, as recorded above. It is referred to in 1 Mac. xi. 73, as the residence of Jonathan Maccabeus. In the neighbourhood there are foundations of stones and a few columns, as well as caverns and cisterns. On the high plateau are some ruins, supposed to be identical with the ancient **Migron** (Isa. x. 28), which, like Michmash and Geba, lay in the route of the Assyrian army as it marched to Jerusalem.

Passing now westward, and descending to the valley, the next place of interest is the large village of **Deir Diwân**, situated on a high hill, and near here the dragoman will point out the site of **Ai**. The most remarkable circumstance connected with Ai was its siege by Joshua. Jericho had already fallen before the Israelites, under his command, and now, flushed with conquest, "Joshua arose, and all the people of war, to go up against Ai: and Joshua chose out thirty thousand mighty men of valour, and sent them away by night." Stratagem was used to accomplish the victory. Liers in wait were placed in ambush; and when "Joshua and all Israel made as if they were beaten before them, and fled by the way of the wilderness," then arose the ambush, and entered the deserted city, which was speedily destroyed, and all the inhabitants perished at the edge of the sword. "And Joshua burnt Ai, and made it an heap for ever, even a desolation unto this day." The whole story is recorded in

Joshua vii. and viii., and the traveller will have a vivid picture of the battle before him as he reads it here.

"Without any reasonable doubt, this is the site of Ai. It corresponds exactly to the description, when we know the site of Bethel and the site of Abraham's encampment, where he built an altar, for we read that he pitched his camp, having Bethel in the north and Hai in the east. There is a valley behind the ruined heap, where Joshua placed his ambush. There is the spot opposite, across the intervening valley, where Joshua stood to give the preconcerted signal; and there is the plain or ridge, down which the men of Ai hurried in pursuit of the retreating Israelites, so that the men in ambush rose and captured the city, and made it a 'heap' or 'tell' for ever. Mr. George Williams has pointed out that the word which is translated 'heap' in our version exactly corresponds to the Arab rendering 'tell.'"—(*Our Work in Palestine.*)

From **Ai to Bethel** (p. 244) is a journey of a little less than three-quarters of an hour, by a lofty and pleasant plain sacred with associations connected with patriarchal history, as it was traversed by Abram—who reared his altar between "Bethel and Ai"—and Lot and Jacob.

[From Ai, a pleasant journey may be made to **Rimmon** (Rammûn), where the last of the Benjamites dwelt (Judges xx., xxi.), and to **Ophrah**, a position held by the Philistines (1 Sam. xiii. 17). Some have sought to identify it with the city of Ephraim, to which our Lord retired after the raising of Lazarus. "Jesus therefore walked no more openly among the Jews; but went thence unto a country near to the wilderness, into a city called Ephraim, and there continued with his disciples" (John xi. 54). From Ophrah to Bethel is a journey of about an hour and three-quarters.]

Bethel (p. 244).

FROM JERUSALEM TO SAMARIA.

Leaving Jerusalem by the Jaffa Gate, and passing round by the Russian Quarter to the Damascus Gate, or leaving Jerusalem by the Damascus Gate, the route leads by the Tombs of the Kings (p. 179) and the hill Scopus (p. 175). Looking back from this point, the view of Jerusalem is remarkably fine, and usually—as it is most frequently the traveller's last view of the Holy City—leaves an indelible impression on the mind. Nearly every traveller has described his emotions on leaving Jerusalem, and in the vast majority of instances his last view has been obtained from this spot. Here Crusaders, pilgrims of all ages, devotees of all phases of religion, have experienced emotion; and the place has therefore a sacredness of its own. If it be possible, every traveller should get his first view of Jerusalem from the Mount of Olives, as you come from Bethany, and the last view from this hill of Scopus.

Passing over a broad plain, and taking a northerly direction, we see, on the left, the village of **Shâfât**, with part of a ruined church or tower, and cisterns hewn in the rock. There are fine views from the hill of Tuleil-el-Fûl, a short distance further on. Shâfât is identified by Mr. Porter as the site of the ancient **Nob**, a priestly city of Benjamin, the place where the Tabernacle and Ark were stationed in the time of Saul, to which David fled (1 Sam. xxi. 4). Abimelech the priest, having received Saul as a refugee, was informed against by Doeg the Edomite, and Nob was smitten with the edge of the sword in consequence (1 Sam. xxii. 9—19).

Tuliel-el-Fûl (the Little Hill of Beans) is, without doubt, the **Gibeah** of Saul, the native place of the first King of Israel, and the seat of government during the greater part

of his reign (1 Sam. x. 26, xiv. 2). This is the place where the seven descendants of Saul were hanged by the Amorites, and the scene of one of the most touching stories of motherly love on record. Two of her sons were amongst those who were thus slain, and they "were put to death in the days of harvest, in the first days in the beginning of barley harvest. And Rizpah, the daughter of Aiah, took sackcloth, and spread it for her upon the rock, from the beginning of harvest until water dropped upon them out of heaven, and suffered neither the birds of the air to rest on them by day, nor the beasts of the field by night" (2 Sam. xxi. 10). Thus, for six months, and those the hottest of the year, the sorrowing woman watched the bodies of her sons, and proved the truth of the saying, "love is stronger than death." The site of the city is now a dreary and desolate waste, and the ruins are not of importance.

The next site of any interest on the road is a hill on the right, where is the village of El-Râm, identical with Ramah of Benjamin—from whence there is a fine view. It was between Gibeon and Beeroth (Joshua xviii. 25). Here was the scene of that terrible story of the Levite (Judges xix.) which brought about the great war with the Benjamites. It is not improbable that here was fulfilled the prophecy, "A voice was heard in Rama, lamentation and bitter weeping" (Jer. xxxi. 15; Matt. ii. 17, 18). It requires a little special pleading to make this a proven site, as Ramah simply means a *highplace*, or *height*.

Proceeding on our journey, we pass a ruined village on the ridge of a hill, supposed to be the site of Ataroth-addar, on the borders of Benjamin and Ephraim (Joshua xvi. 5). In a little more than half an hour we reach El-Bîreh, a village with about 800 inhabitants, an excellent spring of water, ruins of reservoirs, and of an old khân.

On a piece of high ground are the remains of a church. Tradition has fixed on El-Bîreh as the place where the Holy Family stopped at the close of the first day after leaving Jerusalem, and turned back to the city, when they discovered that the child Jesus was not with them. No great historical value can be attached to the tradition, although it is interesting in this respect, that parties travelling northward from Jerusalem are accustomed to spend the first night here; and in all probability it has been the resting-place of caravans on that journey from time immemorial. The church was built by the Crusaders, and the tradition dates only from the sixteenth century. El-Bîreh is identified with the ancient Beeroth (*wells*)—one of the four Hivite or Gibeonite cities that made the league with Joshua (Joshua ix. 17). It was allotted to Benjamin (Joshua xviii. 25), and is mentioned as the birth-place of one of David's mighty men, "Naharai, the Beerothite" (2 Sam. xxiii. 37).

In about ten minutes after leaving El-Bîreh, the road divides; that on the left leads to Jifna, that on the right to Bethel and Ain Yebrûd (p. 247).

The journey from El-Bîreh to Bethel occupies only about half an hour, and the principal things to be noted on the way are a reservoir in a cavern, and a fountain, 'Ain-el-Akabah Then, in five minutes,

BETHEL, OR BEITÎN.

Bethel is now but a poor village on a hill, with wretched huts, and about 500 inhabitants. Everywhere round about may be seen traces of ancient materials, even to the building of the hovels of the people. There are the remains of a tower in the highest part of the village, and near these the walls of a church.

An old cistern, constructed of solid masonry, is in a

grass-grown field hard by, and as the "wells of water" in Palestine are always surrounded with memorable associations, the traveller is advised to resort thither in order to picture the scenes of Bethel's ancient glory. For the mere view, however, the ruins of the tower on the top of the hill presents a wider field.

Bethel was the place where Abraham reared an altar, and called upon the name of the Lord, who had just given this land to him, and to his seed after him, for ever. From here he went into Egypt, and fell into temptation, dishonouring God before the heathen king, who sent him away out of the land. "And he went on his journeys from the south, even to Bethel, unto the place where his tent had been at the beginning, between Bethel and Hai; unto the place of the altar which he had made there at the first: and there Abram called on the name of the Lord" (Gen. xiii. 3—4).

Here Jacob, weary with his forty miles' journey, and away from home and kindred, "took of the stones of that place, and put them for his pillows, and lay down on that place to sleep" (Gen. xxviii. 11).

Here he saw the vision—the wondrous vision of angels ascending and descending the mystic ladder, and when he awoke he made the solemn vow which consecrated him to the service of God.

The name of this place was Luz, but Jacob said, "This is none other than the house of God, and this is the gate of heaven, and he called the name of that place Bethel" (*i.e.*, the House of God). When Jeroboam sought to wean the hearts of the people from the service of God at Jerusalem, he set up here the golden calf, against which the prophet of Judah was sent to cry in the name of the Lord, and, to confirm his mission by a sign, the altar was rent in pieces by invisible hands, and its ashes poured out. Jeroboam

stretched out his hand against the prophet, and it was withered until it was restored at the intercession of the prophet. Bethel, the House of God, was changed into Bethaven, the House of Idols, until at length the prophecy uttered by the man of Judah was fulfilled in the person of Josiah, who utterly destroyed every memorial of the idolatrous worship established by Jeroboam, and spared nothing in the city save the sepulchre of the man of God from Judah, who cried that day against the altar. For the whole of this dramatic story, see 1 Kings xii., xiii.; 2 Kings xxiii. 15—20.

Here, or hereabouts, "there came forth two she bears out of the wood, and tare forty-and-two children"—little children who said to Elisha, "Go up, thou bald head."

After the Babylonish Captivity, Bethel was inhabited again by the Benjamites. In later times it was captured by Vespasian, and finally dwindled down to its present insignificance.

Bethel presents an interesting subject to the devotional student. Here was the house of God, the place of altars, and of visions, and vows. Here arose the alien sanctuary, with its idolatrous altar, and here may be seen God's protest against false worship. "The high places also of Avon, the sin of Israel, shall be destroyed; the thorn and the thistle shall come up on their altars" (Hosea x. 8). "For thus saith the Lord, Seek ye me and ye shall live, but seek not Bethel. . . . . Bethel shall come to nought" (Amos v. 4, 5).

Somewhat curiously, Bethel is not mentioned in any part of the New Testament.

A short distance from Bethel is Ai, celebrated as the scene of Joshua's victory (p. 240).

Leaving Bethel we enter at first upon rather a rough road, but in an hour, after ascending a hill, we reach the most fertile regions of Palestine, abounding with vine-

yards and orchards, and still bearing everywhere the signs of the blessing of Ephraim (Deut. xxxiii. 14, 15). To the left is the village of 'Ain Yebrûd, one of the most fertile spots in the fertile land of Ephraim, but the road to it is a hard one to travel.

By and by we see Jifna, and 'Ain Sinia, and then the village of Yebrûd. One or two ruins are passed, one of them called the Kasr-el-Berdawîl, supposed to mean the Castle of Baldwin. We are now in an exquisite valley, or glen, called the Wady-el-Haramîyeh (*i.e.,* Glen of the Robbers). It is usual to camp for the night at Sinjîl, some little distance further on; when, however, any obstacle arises to prevent this, a good camping place is at 'Ain-el-Haramîyeh, the Robbers' Fountain, where the water is remarkably good, the scenery exceedingly picturesque, but the reputation of the place bad to the last degree, as its name implies. Leaving the glen with its caverns and cisterns, and profusion of ferns where the water drips down the cliff, the traveller enters on a more open valley, which is as romantic as any in Palestine, and soon arrives at Sinjil.

In order to visit Shiloh the road to the right must be taken; the direct road to Nâbulus, however, is to the north of the plain, above which Sinjîl is situated.

Shiloh, Arabic *Seilûn,* is now one large heap of ruins, and the first thought of the traveller, as he beholds the large mound covered with masses of débris, huge stones, and pieces of broken column, will be the singularly graphic fulfilment of the prophecy of Jeremiah, who used it as a type of the destruction which should fall upon the house of the Lord in Jerusalem. "Go ye now unto my place which was in Shiloh, where I set my name at the first, and *see what I did to it* for the wickedness of my people Israel.

And now, because ye have done all these works, saith the Lord, and I spake unto you, rising up early and speaking, but ye heard not; and I called ye, but ye answered not; therefore will I do unto this house, which is called by my name, wherein ye trust, and unto the place which I gave to you and to your fathers, as I have done to Shiloh" (Jer. vii. 12—14). "I will make this house like Shiloh, and will make this city a curse to all the nations of the earth" (Jer. xxvi. 6).

The history of Shiloh was remarkable, and the traveller will peruse it amid the ruins, with the keenest interest, being satisfied that there can be no shadow of a doubt that Seilûn is the site of Shiloh.

Here Joshua divided the land among the tribes, and here the tabernacle was reared (Joshua xviii.) Around the ruins of the ancient well, the daughters of Shiloh" danced in the yearly festival (Judges xxi. 19—23). Here dwelt Eli, and to this place Hannah came yearly to the sacrifice, bringing with her the "little coat" for the boy Samuel, who ministered before the Lord (1 Sam. i.) Many eventful scenes occurred here—the sins of the sons of Eli, the sudden death of the old man, as he heard in one breath of the desolation of his own house, and the desolation of the house of God. With the loss of the ark, Shiloh lost all; it was taken by the Philistines and never returned, and from that time the city is seldom even mentioned. Ahijah, the prophet, dwelt here, and hither in disguise came the wife of Jeroboam to learn the doom of that sinful house.

Among the ruins will be seen the remains of an ancient church. On the entablature of the doorway is sculptured an amphora between two wreaths. The front of the ruins is pyramidal, and four columns yet remain erect. Other fragments, denoting former greatness, are strewn about.

The plain in the spring-time presents a green and well-

cultivated appearance, thus forming a striking contrast to the site on which Shiloh stands.

Crossing now the cultivated fields, we descend to the Wady-el-Lubbân, and by and by reach a fountain of excellent water, beside the ruined Khân el-Lubbân. This is supposed to be the ancient Lebonah, and if so it establishes the position of Shiloh. "Behold there is a feast of the Lord in Shiloh yearly, which is on the north side of Bethel, on the east side of the highway that goeth up from Bethel to Shechem, and on the south of Lebonah" (Judges xxi. 19). Some rock tombs will be found here.

We are now on a much better road, passing the village of *Es-Sâwiyeh* on the left, and in a few minutes more the khân of the same name. We rest for a while under a large oak-tree, and then descend by a rather sharp road to the Wady Yetma, then up hill to a bleak plateau, where a splendid view greets the traveller. Stretched before him is the great plain, surrounded by the mountains of Samaria. Before him on the left is Gerizim, and beyond that Ebal, while far away to the north is the snow-clad Hermon. Everywhere there is fertility, and although so many ages have passed since the dying patriarch gave his blessing on Ephraim, the "good things" remain, even to the olive and the corn, the fig and the vine, the fruitful bough by a well, and blessings prevailing unto the utmost bounds of the everlasting hills.

Instead of proceeding by the road on the left, which leads direct to Nâbulus, the traveller is advised to take the road on the right, which leads to Jacob's Well.

The plain is beautifully level, and the horses that have for the past few days been picking their way over stony places, will probably be as glad as the riders to have a good canter here, and, as in Palestine the opportunities are so rare, it is well to make the most of them.

Jacob's Well

is a very sacred spot. Its authenticity has never been doubted. There can be no doubt that it was here that our Saviour sat. Around us are the corn-fields to which He pointed when He said, "Lift up your eyes, and look on the fields, for they are white already to harvest" (John iv. 35). Over there to the right is the parcel of ground that Jacob gave to his son Joseph. There is the opening between the two hills, with just a glimpse of Shechem beyond; there on the left is Gerizim, to which the woman of Samaria pointed, as she said, "Our fathers worshipped in this mountain." "The well is not what we understand by that name. It is not a spring of water bubbling up from the earth, nor is it reached by an excavation. It is a shaft cut in the living rock, about nine feet in diameter, and now upwards of seventy feet deep. As an immense quantity of rubbish has fallen into it, the original depth must have been much greater, probably twice what it is now. It was therefore intended by its first engineer as a reservoir, rather than as a means of reaching a spring. Then again, if any wall, as some suppose, once surrounded its mouth, on which the traveller could rest, it is now gone. The mouth is funnel-shaped, and its sides are formed by the rubbish of old buildings, a church having once been erected over it. But we can descend this funnel and enter a cave, as it were, a few feet below the surface, which is the remains of a small dome that once covered the mouth. Descending a few feet, we perceive in the floor an aperture partly covered by a flat stone, and leaving sufficient space through which we can look into darkness."—(*MacLeod.*)

"It was pleasant to sit here and think of what might,

perhaps, have been some of the thoughts of the Saviour as He sat thus on the well, being wearied with his journey. Perhaps He was thinking of Abraham, who built his first altar in the land in this opening of the plain (Gen xii. 6), or of Jacob, whose only possession in the Land of Promise was here (xxxiii. 19), and even then, bought and paid for as it had been, it was taken from him by the Amorites; but he reconquered it from them. 'I took it out of the hand of the Amorite with my sword and my bow,' said the dying old man (Gen. xlviii. 22), and left it to Joseph, who, long years afterwards, gave commandment concerning his bones, which were brought from Egypt and buried here (Joshua xxiv. 32). Perhaps Christ thought of Joseph, wandering in that very field in search of his brethren (Gen. xxxvii. 15), and saw, in the persecution of the brethren, and the final victory of the beloved son, one of the divine pictures of the past, testifying of Himself; or, perhaps, his thoughts were dwelling upon that first gathering of all Israel, when first they came into the land, and there was set before them a blessing and a curse. Perhaps he heard again the 'Amen' of the people, as the curses were uttered from Ebal; or saw the smile of joy as the blessings on hearth and home, and land and business, were pronounced from Gerizim, and 'sighed deeply' as He grieved for the hardness of the hearts of that favoured people, who had gone in the way of evil, and brought upon them all the full letter of awful doom pronounced upon the disobedient (see Deut. xi. 29, 30, xxviii.; Joshua viii. 30, 35). No wonder that, in the midst of associations such as these, He should say, 'I have meat to eat that you know not of.' Before Him was unrolled, throughout that land, the volume of the ages, and in every page He read the 'things concerning Himself.'"—(*Hodder*.)

It is but a short and pleasant journey from Jacob's Well to Nâbulus.

NÂBULUS OR SHECHEM.

[The usual camping-ground is on the west side of the town, and may be reached either by turning to the right, without entering the gate, or by the gate and through the streets, which are wretchedly uneven and ill-paved.]

Nâbulus, corrupted from Neapolis, or Flavia Neapolis, is the name given to the town in commemoration of its restoration by Titus Flavius Vespasian. Anciently it was Sichem or Shechem, and in the New Testament is called Sychar and Sychem. When Abraham arrived here, the Canaanite was then in the land (Gen. xii. 6). In Jacob's time Shechem was a Hivite city, under the governorship of Hamor, the father of Shechem (Gen. xxxiii. 18, 19). The city was captured by Simeon and Levi, who murdered all the male inhabitants, and brought upon themselves the dying malediction of their father Jacob. "Cursed be their anger, for it was fierce, and their wrath, for it was cruel" (Gen. xxxiv., xlix. 5—7). Somewhere about here Joseph was seized by his brethren, and sold to the Ishmaelites (Gen. xxvii.); here, too, he was buried (p. 251).

When the land was divided, Shechem fell to the lot of Ephraim (Joshua xx. 7), but subsequently became a Levite city of refuge (1 Chron. vi. 67).

Here all Israel assembled in the time of Joshua (p. 262). After the death of Solomon, Rehoboam and Jeroboam met here, and the result was the division of the kingdom, Shechem being made the seat of the new government under Jeroboam (1 Kings xii. 1—25). It became the centre of Samaritan worship after the return from the captivity. Our Lord tarried here for two days, "and many believed on Him

for the saying of the woman which testified, He told me all that ever I did. So when the Samaritans were come unto Him, they besought Him that He would tarry with them: and he abode there two days. And many more believed because of His own word; and said unto the woman, Now we believe, not because of thy saying: for we have heard Him ourselves, and know that this is indeed the Christ, the Saviour of the world" (John iv. 39—42).

During the history of the Crusades, Nâbulus suffered considerably. From that time to the present, the people have been noted for their extreme exclusiveness, their rigid adherence to their traditions, and for their quarrelsome spirit.

Nâbulus contains about 12,000 inhabitants, of whom about a hundred and fifty are Samaritans, the rest of the population being made up of Jews, Christians of the Greek, Latin, and Protestant Churches. The streets are narrow, and not over clean. The houses are well built—of stone, crowned with cupolas. The people have a bad reputation for their discourteous treatment of strangers, and until recently, Christian visitors were greeted with cries of *Nozrāni!* (Nazarene!), accompanied by pelting of stones. The staple trade of the town is the manufacture of soap; the Bazaars are well stocked, and present the usual aspect of Eastern bazaars.

For mere sight-seers, the curiosities of the town are not extensive. There is a large Mosque, which was once a Crusader's Church, dedicated to St. John, and probably belonging to the Knights of St. John. A curious legend attaches to a smaller mosque in the south-west part of the town—namely, that it stands on the site where Jacob sat, when his sons spread before him the blood-stained coat of Joseph. There is nothing of interest in Shechem, however, so great as the Samaritan people, whose quarter is in the

south-western part of the town. For nearly three thousand years they have lived here, bound up in their own prejudices, separate from all other peoples of the earth, having their own Pentateuch, and retaining their own forms of service, sacrifice, and worship. While empires and dynasties have risen and passed away, these people still hold their own, and retain all the marked peculiarities of their race.

The History of the Samaritans it is impossible to even outline in the limited space of this work. The word "Samaritan" only occurs once in the Old Testament (2 Kings xvii. 29), and then in a sense wholly different to that in which it is used in the New. The origin of the people is doubtful, but it is supposed by some that they were Assyrians; and by others that they were a remnant of the Israelitish people who were not carried away into captivity; and by others that they were colonists from various foreign nations who took possession during the Captivity. The account given in 2 Kings xvii. 24 is as follows:—"The king of Assyria brought men from Babylon, and from Cuthah, and from Ava, and from Hamath, and from Sepharvaim, and placed them in the cities of Samaria instead of the children of Israel: and they possessed Samaria, and dwelt in the cities thereof." When the Jews returned from Babylon, the Samaritans—who, after instruction, "feared the Lord, but served their own gods"—desired to assist Zerubbabel in rebuilding the Temple, but were refused; and then, their anger aroused, hostility to the Jew and his worship burst forth They determined to rival Jerusalem by a temple of their own, and built one on Mount Gerizim, in the days of Manasseh. Of course, the animosity was now increased between the rival races. It became a sin on either side to extend the rites of hospitality, and the feeling expressed by the woman of Samaria was an index of the feeling which

for ages existed between the two races, and, to some extent, exists to-day. "How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans."

The Samaritans believe in one God; they expect the Advent of the Messiah; they believe "in the resurrection of the body, and the life of the world to come." They only acknowledge the authority of the Pentateuch in the Old Testament writings; and their literature, which is exceedingly meagre, consists principally in hymns and commentaries, and a one-sided history of their own nation. They observe the Jewish Sabbath, and all the principal feasts which were ordained by Moses—to wit, the Passover (p. 257), the Feast of Atonement, the Feast of Tabernacles, and others.

In the **Samaritan Quarter**, in the south-west part of the town, is their synagogue—a small, oblong chamber, uncomfortably modern. Divine service is performed in the Samaritan dialect, the high-priest—whose office is hereditary, and whose salary consists of tithes—leading the prayers and praises, after a manner not always agreeable to the taste of those who hear.

The great curiosity of the synagogue is the celebrated **Samaritan Codex** of the Pentateuch—a document which has given rise to a vast amount of discussion. It has been affirmed that it was written in the time of Moses, and, again, that it was the production of a grandson of Aaron. That it is a curious, interesting, and ancient MS., there is no doubt; nor is there much doubt that it is little, if any, older than the Christian era. Some captious critics have affirmed that it is not more than three hundred years old, but it must be borne in mind that *the* Samaritan MS. is rarely shown to ordinary travellers for fear of wearing it out by

over much use, and that a comparatively modern copy has to do duty for the old one.

The **situation of Nâbulus**, every traveller will admit, is very beautiful, and from every point of view the prospect is pleasing. One of the best views is to be obtained from the summit of Gerizim (p. 261), but the neighbourhood of the camping-ground, or any hill the traveller may ascend, will impress him with its extreme picturesqueness. Beautiful foliage, luxuriant vegetation, terraces upon terraces of fruit, gardens, orchards, babbling brooks, white-topp'd houses, pleasant hills, and deep valleys. There is everything that can be crowded together in a limited space to make up a perfect picture.

It is in the midst of beautiful scenes in nature that perhaps the distress at witnessing personal misfortune is most experienced, and no traveller can stay an hour in Nâbulus without hearing the plaintive cry of the **Lepers**. Unhappily, these poor creatures intrude their misfortunes before the gaze of the stranger, who is often sorely tried at witnessing the distorted faces and wasting limbs, and to hear the horrible and husky wail peculiar to themselves. These miserable folk are identical in their habits and appearances with those who were formerly found at the Zion Gate in Jerusalem (p. 149). They dwell apart, and marry only amongst themselves. Their children, until the age of ten or eleven, are as pleasing in appearance as other children, but after that age the deadly taint exhibits itself, and they, too, dwell apart in the leper community.

Mount Gerizim.

No traveller should omit the ascent of Gerizim (the Mount of Blessing). The ascent is steep, especially towards the top, and the fear of committing cruelty to animals will pro-

bably deter kind-hearted folk from using the horses which have laboriously brought them to Shechem, as they can procure fresh ones, or donkeys, in the town. Leaving Shechem, from the usual camping ground on the west, we pass through the valley, and, soon after commencing the ascent, reach the spring Ras-el-'Ain; then the ascent becomes steeper, a large plateau is reached, and turning to the left, the open space, where the Samaritans encamp during the Feast of the Passover, is seen.

In case the traveller should have no opportunity of witnessing this interesting festival, he will read with great interest the following description :—

"On the tenth of the month the sacrificial lambs are bought. These may be either kids of goats, or lambs; the latter being generally, if not at all times, chosen. They must be a year old, males, and 'without blemish.' The number must be according to the number of persons who are likely to be able to keep the feast. At present they are five or six, as the case may be. During the following days, which are days of preparation, these are carefully kept, and cleanly washed—a kind of purification to fit them for the paschal service; a rite, in all probability, always observed in connection with the temple service (John v. 1). Early on the morning of the fourteenth day, the whole community, with few exceptions, close their dwellings in the city, and clamber up Mount Gerizim; and on the top of this their most sacred mountain, pitch their tents in a circular form, there to celebrate the most national of all their solemnities. I, and the friends who had joined me at Jerusalem, had pitched our tent in the valley, at the foot of Gerizim; and on the morning of the 4th of May, we clambered up the mountain.

"On reaching the encampment, friendly voices greeted us

from several tents, and having visited those best known to us, we rested for a while with our friend Amram. Presently we took a stroll up to the temple ruins, and from thence had a perfect view of the interesting scene. The tents, ten in number, were arranged in a kind of circle, to face the highest point of the mountain, where their ancient temple stood, but now lying in ruins.

"Within a radius of a few hundred yards from the place where I stood, clustered all the spots which make Gerizim to them the most sacred mountain, the house of God. . . . About half-past ten, the officials went forth to kindle the fire to roast the lambs. For this purpose a circular pit is sunk in the earth, about six feet deep, and three feet in diameter, and built around with loose stones. In this a fire made of dry heather, and briars, etc., was kindled, during which time Yacub stood upon a large stone, and offered up a prayer suited for the occasion. Another fire was then kindled in a kind of sunken trough, close by the platform, where the service was to be performed. Over this two caldrons, full of water, were placed, and a short prayer offered. . . . . There were forty-eight adults, besides women and children, the women and the little ones remaining in the tents. The congregation were in their ordinary dress, with the exception of the two officers, and two or three of the elders, who were dressed in their white robes, as in the synagogue.

"A carpet was laid on the ground near the boiling caldrons, where Yacub stood to read the service, assisted by some of the elders—all turning their faces towards the site of the temple. Six lambs now made their appearance, in the custody of five young men who drove them. These young men were dressed in blue robes of unbleached calico, having their loins girded. Yacub, whilst repeating the

service, stood on a large stone in front of the people, with his face towards them. . . . . At mid-day, the service had reached the place where the account of the paschal sacrifice is introduced: 'And the whole assembly of the congregation of Israel shall kill it in the evening' (Exod. xii. 6), when, in an instant, one of the lambs was thrown on its back by the blue-clad young men, and the *shochet*, one of their number, with his flashing knife, did the murderous work with rapidity. I stood close by, on purpose to see whether he would conform to the rabbinical rules; but the work was done so quickly that I could observe nothing more than that he made two cuts. The other lambs were despatched in the same manner. Whilst the six were thus lying together, with their blood streaming from them, and in their last convulsive struggles, the young *shochetim* dipped their fingers in the blood, and marked a spot on the foreheads and noses of the children. The same was done to some of the females; but to none of the male adults. The whole male congregation now came up close to the reader; they embraced and kissed one another, in congratulation that the lambs of their redemption had been slain.

"Next came the fleecing of the lambs—the service still continuing. The young men now carefully poured the boiling water over them, and plucked off their fleeces. Each lamb was then lifted up, with its head downwards, to drain off the remaining blood. The right fore-legs, which belonged to the priest, were removed and placed on the wood, already laid for the purpose, together with the entrails, and salt added, and then burnt; but the liver was carefully replaced.

"The inside being sprinkled with salt, and the hamstrings carefully removed, the next process was that of spitting. For this purpose, they had a long pole, which was thrust through

from head to tail, near the bottom of which was a transverse peg, to prevent the body from slipping off. The lambs were now carried to the oven, which was by this time well heated. Into this they were carefully lowered, so that the sacrifices might not be defiled by coming into contact with the oven itself. This accomplished, a hurdle, prepared for the purpose, was placed over the mouth of the oven, well covered with moistened earth, to prevent any of the heat escaping. By this time it was about two o'clock, and this part of the service was ended.

"At sunset the service was recommenced. All the male population, with the lads, assembled around the oven. A large copper dish, filled with unleavened cakes and bitter herbs rolled up together, was held by Phineas Ben Isaac, nephew of the priest; when, presently, all being assembled, he distributed them among the congregation. The hurdle was then removed, and the lambs drawn up one by one; but, unfortunately, one fell off the spit, and was taken up with difficulty. Their appearance was anything but inviting, they being burnt as black as ebony. Carpets were spread ready to receive them; they were then removed to the platform where the service was read. Being strewn over with bitter herbs, the congregation stood in two files, the lambs being in a line between them. Most of the adults had now a kind of rope around the waist, and staves in their hands, and all had their shoes on. 'Thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand' (Exod. xii. 11). The service was now performed by Amram, which continued for about fifteen minutes; and when he had repeated the blessing, the congregation at once stooped, and, as if in haste and hunger, tore away the blackened masses piecemeal with their fingers, carrying portions to the females and little ones in the tents. In less

than ten minutes the whole, with the exception of a few fragments, had disappeared. These were gathered and placed on the hurdle, and the area carefully examined, every crumb picked up, together with the bones, and all burnt over a fire kindled for the purpose in a trough, where the water had been boiled. 'And ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning ye shall burn with fire' (Exod. xii. 10). Whilst the flames were blazing and consuming the remnant of the paschal lambs, the people returned cheerfully to their tents."—(*Mills.*)

In about ten minutes from the camping-place, the **Summit of Gerizim** is reached. It is nearly three thousand feet above the level of the sea, and consists of a large open space, at one end of which are the ruins of a church or castle; the walls are thick and of hewn stones, probably belonging to a period anterior to "the castle," which was built by the Emperor Justinian. There is also a Muslim *wely*, a reservoir, and a few other ruins, and part of a pavement. Near to the castle are some massive stones, identified by a legend with the twelve stones brought up from the Jordan and erected at Gilgal as a memorial (p. 231). Near here is a piece of rock, which is stated to have been the altar of their great temple; and as the Samaritans arrogate to themselves the Jewish history, they say that Abraham offered up Isaac here, that Jacob had the vision of the heavenly ladder here, etc., etc. It is *the* sacred place of the Samaritans; towards it they always turn in prayer; they never approach it but with uncovered feet, and here they celebrate their most sacred festival. (See above.) The **View** from the table-land on the summit is exquisite. In the far west are the waters of the Mediterranean; in the north, the snowy top of Hermon, partly intercepted by Mount

Ebal; below, to the east, is the fertile plain of Makhna, and beyond, the mountains of Gilead.

Mount Ebal, on the north side of the valley of Nâbulus, is celebrated for its view, which is finer than that from Gerizim. The ascent is by no means difficult; and the view of the mountains of Galilee, from Carmel on the left to Gilboa on the right, with Tabor and Safed, and a host of memorable places, is well worth the fatigue, if time permits.

From either mountain, the scene recorded in Joshua viii. 33, 34, will be recalled with interest, for in the valley of Nâbulus and on the hill-sides, the tribes of Israel were assembled, while the Levites lifted up their voices, and pronounced from Gerizim blessings upon the obedient, and from Ebal cursings upon the rebellious. "And all Israel, and their elders, and officers, and their judges, stood on this side the ark and on that side, before the priests and the Levites, which bare the ark of the covenant of the Lord, as well the stranger, as he that was born among them; half of them over against mount Gerizim, and half of them over against mount Ebal; as Moses the servant of the Lord had commanded before, that they should bless the people of Israel. And afterwards Joshua read all the words of the law, the blessings and the cursings, according to all that is written in the book of the law." It is a curious fact that, owing to the formation of the hills, they form, as it were, a natural sounding-board; and many travellers have affirmed that, standing in the plain, they have been able to hear distinctly the utterances of friends stationed on either mountains, who have gone there to test the accuracy of the statements of Moses and Joshua (Deut. xxvii. 11—13).

The journey from Nâbulus to Samaria is through the beautiful valley, where every variety of vegetation will be seen. There are many brooks and streams of water

which divide in this valley; those on the east flowing to the Jordan, and those on the west to the Mediterranean.

Several pleasant-looking villages, mostly on hills, will be noticed on either hand; and in the distance, standing alone in the valley, will be seen the Hill of Sebastîyeh.

Samaria,

or Sebastîyeh, from Sebaste, the name given it by Herod, is now nothing more than a small, dirty village, surrounded by hedges of cactus and ruins, speaking eloquently of the former grandeur through their contrast with the present desolation. As at Shiloh (p. 247), so here, the burden of prophecy comes to the mind of the traveller as he looks upon the desolate scene, and hears the word of the Lord, "Samaria shall become desolate, for she hath rebelled against her God" (Hosea xiii. 16). "I will make Samaria as a heap of the field, and as plantings of a vineyard, and I will pour down the stones thereof into the valley, and I will discover the foundations thereof" (Micah i. 6).

The city was built by Omri, King of Israel, and became the capital of the ten tribes until the Captivity. It took its name from Shemer, from whom the hill was purchased. It was the centre of idolatrous worship. Here Ahab built the Temple of Baal, which was destroyed by Jehu. "He reared up an altar for Baal in the house of Baal, which he had built in Samaria. And Ahab made a grove, and Ahab did more to provoke the Lord God of Israel than all the kings of Israel that were before him" (1 Kings xvi. 32, 33).

During his reign the city was besieged by the Syrians; but Ben-hadad of Damascus was defeated by a small band of Israelites. The story of the siege of Samaria, as recorded in 2 Kings vi. 24—33, will be recalled by every traveller as he walks through the ruins, and those striking incidents (1) of

the compact between the starving women—"Give thy son, that we may eat him to-day, and we will eat my son to-morrow;"—and (2) of the "four leprous men who sat at the entering in of the gate, and said one to another, Why sit we here until we die?" and then entering into the city, found "there was no man there, neither voice of man," for the Syrians had fled in terror, even for their life. Again and again the city was besieged, and ultimately it was captured by the Assyrians, in the reign of Hosea, the inhabitants being carried into captivity (2 Kings xvii. 24). After various revivals, the city was taken by John Hyrcanus. Pompey restored it to Syria, and Augustus gave it to Herod the Great, who rebuilt it with great magnificence, and named it Sebaste (the Greek translation of the Latin name Augustus).

It was to this Samaria that St. Philip came, preaching the gospel. "Then Philip went down to the city of Samaria, and preached Christ unto them. And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did. . . . And there was great joy in that city" (Acts viii. 5—8). As Nâbulus grew in importance, Sebaste began to decay, and finally declined until it has become as a heap of ruins. "Woe to the crown of pride . . whose glorious beauty is a fading flower" (Isaiah xxviii. 1).

In walking through the village of Sebastîyeh, the traveller will not fail to notice how traces of ancient buildings are to be found even built up into the most miserable hovels, so that even in some bare and filthy rooms, may be seen slender shafts of columns, or curiously wrought capitals, intended once to please the eyes of kings. There are many interesting (if genuine) sites pointed out, such as the gate where the lepers sat; the palace of Ahab, the temple of Herod, the old market, etc. The principal sight is the Church of St. John,

a very picturesque ruin. It was a Christian church, but has now become a mosque. There are traces of a nave with two aisles. On the walls are crosses of the Knights of St. John. In the centre of an open court, there is a dome over the traditional sepulchre of St. John the Baptist. In order to enter the tomb, a number of steps have to be descended, and here is pointed out the tomb of the Baptist, the tomb of Obadiah, besides one or two others. There is also shown a massive stone door, four feet high, said to be the actual door of St. John's prison. It will be remembered that Josephus states that John was beheaded in the castle of Machærus, on the Dead Sea (p. 220). St. Jerome is the first writer who refers to the tradition that St. John was buried here. The tomb is called by the Arabs Neby Yahya.

The Colonnade, or "Street of the Columns," many of which are monoliths, running round the hill side, will probably present to the majority of travellers greater interest than anything else to be seen in Samaria. "The remains of the ancient city consist mainly of colonnades, which certainly date back to the time of the Herods, and perhaps many of the columns are much older. . . . . The grand colonnade runs along the south side of the hill, down a broad terrace, which descends rapidly towards the present village. The number of columns, whole or broken, along this line, is nearly *one hundred*, and many others lie scattered about on lower terraces. They are of various sizes, and quite irregularly arranged, but when perfect it must have been a splendid colonnade. The entire hill is covered with rubbish, indicating the existence and repeated destruction of a large city."—(*The Land and the Book.*)

FROM SAMARIA TO NAZARETH.

Leaving Samaria we descend the hill, where are the columns, and enter the Valley of Barley, and in about half-an-hour arrive at the pleasant village of Burka, where there are some fine old olive trees, under which travellers often camp. When the top of the hill is reached, a very fine view bursts on the sight—an extensive plain studded with villages. Descending into the valley, a village named Jeb'a—supposed to be a Gibeah, of which there were many—is seen, and here the short cut from Nâbulus joins the main road.

After passing through a pleasant glen, a broad valley is entered. On a hill to the left stands the fortress of Sânûr, besieged in 1830 by the Pasha of Acre, and destroyed by Ibrahim Pasha.

Ascending a rough and rocky road, a grand and impressive view is seen. Stretching at the traveller's feet is the Plain of Esdraelon, with all its crowding memorial-places round about, and in the far distance stands the white-robed Hermon. From here, too, is seen the ruins of Dothan, whither Joseph came seeking his brethren, and the Ishmaelites, passing by, bought him, at the instigation of Reuben, for thirty pieces of silver (Gen. xxxvii.)

It was at Dothan that Elisha the prophet tarried during the time that Ben-hadad was marching towards Samaria. Fearing the prophet of Israel, who, it was said, revealed to the king of Israel all his movements, Ben-hadad sent an host to compass the city of Dothan with horses and chariots. The servant of the man of God feared, but Elisha said, "Fear not: for they that be with us are more than they that be with them. And Elisha prayed, and said, Lord, I pray thee, open his eyes, that he may see. And the Lord opened

the eyes of the young man; and he saw: and, behold, the mountain"—probably the mountain on which the traveller stands—"was full of horses and chariots of fire round about Elisha." Then were the Syrians smitten with blindness, and were led into Samaria (2 Kings vi. 13—23).

A rocky, slippery descent into the valley, where the village of Kubâtîyeh is seen, and then through a narrow glen, famous in past days as a stronghold of robbers, and the traveller arrives at the prosperous and beautifully-situated village of Jenîn.

Jenîn is, without doubt, the En-gannim (Fountain of Gardens) of Scripture. It was a town on the border of Issachar, allotted to the Gershonite Levites (Joshua xix. 21—29). The village has about 3000 inhabitants, its "gardens" are exceedingly fruitful, and the "spring" still supplies the people with excellent water.

Josephus mentions this town, under the name of Ginea, as one of the boundaries between Samaria and Galilee.

The Plain of Esdraelon,

on the edge of which Jenîn stands, is the Plain of Jezreel, the Hebrew form of the Greek Esdraelon (Joshua xvii. 16); called also Esdra-Elon (Judith vii. 3). In Zech. xii. 11, it is called the Valley of Megiddo; and by the Apostle John, Armageddon—*i.e.*, the city of Megiddo (Rev. xvi. 16). This plain stretches from the Mediterranean between Akka on the north and the head of Carmel on the south, across Central Palestine, with an average width of ten or twelve miles, to the river Jordan on the east. It forms a depression between the mountains of Lebanon on the north, and those of Samaria on the south. It is, with but few slight undulations here and there, a level plain, exceedingly rich, and capable of a high state of cultivation. Unfortunately,

plundering Arabs make the place so insecure, that gigantic thistles and wildernesses of weeds take the place of profitable cultivation; and nowhere, except in some of the eastern branches of the plain, is there a single dwelling.

Looking across the plain, as we leave Jenîn, we have on the north Tabor and Little Hermon (the former not visible until some distance has been traversed); on the east, the mountains of Gilboa, terminating in the ridge, where the story of the death of Saul and Jonathan is localized; on the south the mountains of Samaria. This plain has been a battle-field from the days of Barak to Napoleon. Warriors out of every nation which is under heaven have pitched their tents in the Plain of Esdraelon, and have beheld the various banners of their nations wet with the dews of Tabor and of Hermon.—(*Dr. Clarke.*)

Esdraelon was the frontier of Zebulun (Deut. xxxiii. 18), and the special portion of Issachar. Here Barak, descending from Mount Tabor, and ten thousand men after him, discomfited Sisera, whose defeat was owing, in great measure, to his having been drawn to the river Kishon—a river which drains the plain into the Mediterranean. "The river of Kishon swept them away; that ancient river, the river Kishon" (Judges v. 21). Here Josiah the king came to fight with Necho, the King of Egypt, and received his death-wound (2 Chron. xxxv. 20—25). From generation to generation Esdraelon was the scene of plunder and of war; the Canaanites who, under Jabin, King of Canaan, had nine hundred chariots of iron, which could work fearful mischief on the level plain, mightily oppressed the children of Israel for twenty years (Judges iv. 3). Then the Midianites prevailed against Israel; "and so it was when Israel had sown, that the Midianites came up, and the Amalekites and the children of the East, even they came up against them, . . .

and destroyed the increase of the earth . . . for they came up with their cattle and their tents, and they came as grasshoppers for multitude (Judges vi. 1—6). It was held for a long time by the Philistines, who had a fortress at Bethshean (1 Sam. xxix., xxxi.), and the Syrians frequently swept through the plain with their armies (1 Kings xx. 26).

From Jenîn to Haifa, Acre, and Mount Carmel, takes about thirteen hours.

As we proceed on our journey towards Nazareth, the different points of interest will be more particularly mentioned.

There is a direct caravan route across the plain, but it is exceedingly uninteresting. We shall therefore take the route which combines the most interest.

After leaving Jenîn, several very small villages are passed. The dragoman will probably point out, on the left, the village of Ta'-annuk, the Taanach of Joshua xvii. 11, and Megiddo, Judges v. 17. Passing under the bare mountains of Gilboa (in Arabic, Jebel Fakû'a), we notice on the right a Muslim shrine, called Neby Mezâr, and soon afterwards reach **Zer'în**, the ancient **Jezreel**. Zer'în is a wretched little village, surrounded by heaps of rubbish, and burrowed with innumerable holes, which are used as store-houses, where produce and other things are garnered out of reach of the thievish Bedouins. The view is wide and interesting, commanding the Plain of Esdraelon as far as to Carmel on the one side, and the Jordan Valley on the other. On the north of Zer'în is that part of the plain known as the Valley of Jezreel.

Associations crowd upon us. Here was the palace of Ahab, not a trace of which remains. Looking down upon the fields, we may see that one which Ahab coveted of Naboth. "Give me thy vineyard, that I may have it for a garden of herbs, because it is near unto my house." The

traveller will read with interest 1 Kings xxi.—how Naboth clave to the inheritance of his fathers, how Ahab fretted over the one crook in his lot, how Jezebel proceeded with her wicked machinations, how Elijah the Tishbite came down with the messages of wrath, and how Jezebel, as "she painted her face, and tired her head, and looked out at a window," was thrown out on to the stone paving of the court, and the wild pariah dogs came as the instruments of destruction, fulfilling the saying, "Thus saith the Lord, in the place where dogs licked the blood of Naboth, shall dogs lick thy blood, even thine." A writer has well said, "God has written in letters of blood across that field of Naboth, 'Beware of covetousness!'"

It was "in the portion of Naboth the Jezreelite" that Jehu, who came up the valley "driving furiously," put Jehoram to death. And here Ahaziah was slain (2 Kings ix. 15—26, 30—37). It was in the valley of Jezreel that Gideon gained his victory over the Midianites (see below).

From Zer'în there is a road goes direct to Nazareth, but the only place of interest passed is Fûleh. We shall take the more interesting route.

Fûleh, which can be seen from Zer'în, means "a bean," but what the name has to do with the place appears uncertain. In the time of the Crusaders, there was a castle belonging to the Templars and Knights of St. John standing here, which was taken by Saladin; the ruins on the mount are the remains of this castle. In 1799 it was the scene of a great battle between the French and the Turks, known in history as the battle of Mount Tabor. Kleber, with a handful of men—about 1,500—kept the Syrian host, consisting of about 25,000, at bay for about six hours; he was nearly being worsted, when Napoleon, with a yet smaller handful of men—about 600—came to his aid, and

the Turks, thinking a large army was upon them, fled, and the French arms were victorious.

Instead of going direct across the valley to Shunem, it will be well to make a short détour to the east, in order to visit 'Ain Jălûd, or the "Fountain of Jezreel," sometimes called the "Fountain of Gideon." The water of the fountain is clear as crystal, issuing from a rocky cavern. It was here that Gideon was encamped against the Midianites, and at this fountain each of the three hundred picked men lapped "the water with his tongue, as a dog lappeth. . . And the Lord said unto Gideon, By the three hundred men that lapped will I save you, and deliver the Midianites into thine hand." While "the Midianites and the Amalekites and all the children of the east lay along in the valley like grasshoppers for multitude, and their camels without number, as the sand by the sea-side for multitude,"—slept,—Gideon, who had received a vision in a dream, arose, and dividing "the three hundred men into three companies, he put a trumpet in every man's hand, with empty pitchers, and lamps within the pitchers." By-and-by, a cry rang through the startled air, "The sword of the Lord and of Gideon!"

Then every man brake his pitcher and the light streamed forth, "and they stood every man in his place round about the camp, and all the host ran, and cried, and fled." In the confusion every man's hand was against his fellow in the vanquished camp, the dead and dying strewed the valley, while the remnant fled down the valley of the Jordan; and so the sword of the Lord and of Gideon prevailed.

On this very ground where Gideon, "strong in the Lord, and in the power of his might," had gathered his armies around him, close by the Fountain of Jezreel, Saul pitched his camp, while the Philistines were encamped over there

at Shunem; the armies were in full sight of each other, and between them lay the plain we shall shortly cross. "And when Saul saw the host of the Philistines, he was afraid, and his heart greatly trembled." In the midst of his camp he was alone. Samuel, on whose advice he could have relied, was dead; David, whose prowess helped him out of an apparently greater difficulty than the one before him, was estranged. He had no one to whom he could go, he had by his sins estranged himself from God: yet he sought to the Urim and Thummim, that ancient oracle, but it was dumb. "The Lord answered him not by dreams, nor by Urim, nor by prophets." Suspense was unbearable; if he could not get an answer from heaven, could he from hell? In his distress and anxiety he bade a messenger go seek a woman that had a familiar spirit—the very class of impostors his own decree, instigated by Samuel, had banished from the land.

The messenger returned, and told him of the Witch of Endor, and, under the cover of darkness, he set out, with two attendants, to consult her. It was a perilous journey; but what was the outward peril compared with "the horror of great darkness" upon his soul? The road which Saul took can be unmistakably traced from here. He must have crossed the plain, gone round the left flank of the enemy, ascended the ridge of Little Hermon, and then have gone down a rather steep descent to Endor. There God answered him; there the Father of Spirits permitted his servant Samuel to speak with him from the dead; there the strong delusion which believed a lie was used by the Almighty as an instrument to his own ends; there the proud and reckless Saul, the godless man yet God's anointed, heard his death knell rung from the spirit world, and his doom pronounced: "To-morrow shalt thou and thy sons be with me: the Lord

also shall deliver the host of Israel into the hands of the Philistines."

Back through the darkness to his camp, and at the breaking of the day to arms! The Philistines poured down the valley, the Israelites were forced up the hill-slopes of Gilboa. "And the battle went sore against Saul, and the archers hit him; and he was sore wounded of the archers." Terrified with a great soul-terror; seeking death but finding it not, and dreading to be made the sport and mock of the Philistines if captured, he begged his armour-bearer to thrust him through. Even this last boon was denied. Fixing his sword into the blood-stained ground, with the energy of despair he fell upon it—and so perished the King of Israel.—(*Hodder.*)

In Mr. Stanley's book, this vivid passage occurs:—"The Philistines instantly drove the Israelites up the slopes of Gilboa, and however widely the route may have carried the mass of the fugitives down the valley to the Jordan, the thick of the fight must have been on the heights themselves, for it was 'on Mount Gilboa' that the wild Amalekite, wandering, like his modern countrymen, over the upland waste, 'chanced' to see the dying king, and 'on Mount Gilboa' the corpses of Saul and his three sons were found by the Philistines the next day. So truly has David caught the peculiarity and position of the scene, which he had himself visited only a few days before the battle (1 Sam. xxix. 2), 'The beauty of Israel is slain in thy *high places*. . . . . O Jonathan, thou wast slain in *thine high places*,' as though the bitterness of death and defeat were aggravated by being not in the broad and hostile plain, but on their own familiar and friendly mountains. And with an equally striking touch of truth, as the image of that bare and bleak and jagged ridge rose before him, with its one green strip of table-land, where,

probably, the last struggle was fought—the more bare and bleak from its unusual contrast with the fertile plain from which it springs—he broke out into the pathetic strain: 'Ye mountains of Gilboa, let there be no dew, neither let there be rain upon you, *nor fields of offerings:* for there the shield of the mighty is vilely cast away, the shield of Saul, as though he had not been anointed with oil' (2 Sam. i. 19—27)."

From the Fountain of Gideon, if the traveller has time and inclination, a journey may be made to **Bethshean** or **Scythopolis**, now called **Beisân**. It is not a difficult journey, and occupies about three hours. The situation of Beisân is remarkable, commanding a magnificent view of the Jordan valley. The village only contains about fifty or sixty houses, and the people have a disreputable character. The ruins are very extensive, occupying an area of over two miles. Amongst them are the remains of a castle, temples with standing columns, a theatre, a Roman arch, and all around are traces of a massive wall. The history of Bethshean (House of Quiet), the ancient name of Beisân, is full of interest. The town lay in the territory of Manasseh (1 Chron. vii. 29), though within the original limits of Issachar (Joshua xvii. 11). The Israelites were unable to drive out the Canaanites, but placed them under tribute (Joshua xvii. 12, 13). When the Philistines came to strip the slain on Mount Gilboa, after the fatal battle, "they found Saul and his three sons, fallen on Mount Gilboa, and they cut off his head and stripped off his armour, and sent unto the land of the Philistines round about to publish it in the house of their idols and among the people. And they put his armour in the house of Ashtaroth: *and they fastened his body to the wall of Beth-shan*" (1 Sam. xxxi. 7—10).

When the Scythians overran the country, a colony estab-

lished itself here, and the name was changed to Scythopolis (2 Mac. xii. 29), and was the chief city of Decapolis, or League of Ten Cities. Finally, it was demolished by Saladin.

Leaving the Fountain of Jezreel, we make our way across the plain, which is very swampy, after recent rains, to the little village of Sûlem, the Shunem of Scripture, a town of Issachar. The village is a great contrast to many the traveller will have seen in Palestine. It has a tidier and more well-to-do aspect, although it would not be thought much of if found—say, in Devonshire. A short distance from the village, which is surrounded with a thick hedge of the prickly pear, there is an enchanting grove of orange, lemon, and citron-trees, with pleasant grassy knolls, and a spring of delicious water. Hither the village maidens, bearing pitchers of water, generally follow the traveller, and there is no pleasanter spot in which to rest and be thankful.

Shunem is where the Philistines had their encampment when they waged war with Saul (p. 272). Another incident will be recalled with interest. Here the Shunamite woman showed hospitality to the Prophet Elisha, and seeing that he was a holy man, she said to her husband, "Let us make a little chamber, I pray thee, on the wall, and let us set for him there a bed, and a table, and a stool, and a candlestick, and it shall be when he cometh to us he shall turn in thither." Her heart was made glad by a promise—which at first she did not believe would be fulfilled—but by and by her home was made glad by the music of a child's voice. "And when the child was grown, it fell on a day that he went out to his father to the reapers. And he said unto his father, My head, my head. And he said to a lad, Carry him to his mother. And when he had

taken him and brought him to his mother, he sat on her knees till noon, and then died. And she went up and laid him on the bed of the man of God, and went out." Then, swift as anxious love could bear her, she drove across the plain to tell her trouble to the man of God at Mount Carmel. Elisha returned with her, went up unto the room of death, "and he lay upon the child and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands, and he stretched himself upon the child; and the flesh of the child waxed warm" (2 Kings iv. 8—37).

St. Jerome speaks of the hill on which the village stands as Hermon. Since his days, it has gone by the name of **Little Hermon.** It is probably identical with the hill *Moreh* (Judges vii. 1).

A short and pleasant excursion can be made from Shunem to **Nain and Endor.** If any travellers of a party are too fatigued to make this excursion, they cannot find a pleasanter place to tarry than at Shunem, while the more robust of the party go on the excursion and return; or, instead of returning to Shunem, they may strike off from Endor into the road to Nazareth.

Skirting the hill in a north-easterly direction, a journey of less than an hour brings the traveller to **Nain.** It is a shabby little village, with many rubbish-heaps and traces of ruins around; but it stands in a good situation beside the hill, and commands a fine view of the Galilean hills. Above the town are holes in the face of the hill, doubtless rock-tombs. The interest attaching to Nain cannot be told better than in the simple language of the Gospel narrative, which has made the spot memorable for ever.

"And it came to pass, the day after, that He went into a city called Nain; and many of his disciples went with Him,

and much people. Now when He came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her. And when the Lord saw her, He had compassion on her, and said unto her, Weep not. And He came and touched the bier; and they that bare him stood still. And He said, Young man, I say unto thee Arise. And he that was dead sat up, and began to speak. And He delivered him to his mother" (Luke vii. 11—15).

"What has Nineveh or Babylon been to the world in comparison with Nain? And this is the wonder constantly suggested by the insignificant villages of Palestine, that their names have become parts, as it were, of the deepest experiences of the noblest persons of every land and every age." —(*MacLeod.*)

From Nain to Endor is a ride of about fifty minutes.

There is nothing to be seen at **Endor** (Arabic, Endûr) —which was at one time a town of Manasseh, and, as late as the time of Eusebius, a large village—except the caves; and these are the principal objects of attraction. It has been supposed that this place was the scene of the death of Jabin and Sisera. "Do unto them as unto the Midianites, as to Sisera as to Jabin, at the brook Kishon, which perished at Endor; they became as dung for the earth."

The **Cave** in which the Witch of Endor dwelt will be pointed out to the traveller; hither came Saul, the night before the fatal battle (p. 272). He asked that whosoever he should name should be brought before him. "Then said the woman, Whom shall I bring up unto thee? And he said, Bring me up Samuel. And when the woman saw Samuel, she cried with a loud voice: and the woman spake to Saul, saying, Why hast thou deceived me? for thou art Saul. And the king said unto her, Be not afraid: for what

sawest thou? And the woman said unto Saul, I saw gods ascending out of the earth. And he said unto her, What form is he of? And she said, An old man cometh up; and he is covered with a mantle. And Saul perceived that it was Samuel, and he stooped with his face to the ground, and bowed himself" (1 Sam. xxviii. 11—14). Then followed the prophecy of Samuel, declaring his death on the morrow, on hearing which, the terrified, and conscience-stricken man swooned away.

The traveller will now return by the same road to Shunem, if he has a party to join there, or if not will strike across the plain direct to Nazareth (p. 279).

Leaving Shunem, we descend into the plain, and have before us **Mount Tabor** (p. 286), which may be ascended now, or, if time permit, an excursion may easily be made to it from Nazareth, or it can be visited on the road from Nazareth to Tiberias (p. 285), this latter route is not, however, recommended, as in that case Kefr Kenna, the supposed Cana of Galilee, will have to be omitted.

As we approach the high hill, on which Nazareth stands, we notice the village of Iksâl, supposed to be Chisloth-Tabor (flank of Tabor), on the boundary of Zebulun (Joshua xix. 12). Where the rocks are barren, and precipitous, a worthless tradition has given the name Mount of Precipitation, alleging that it was from here the people of Nazareth sought to cast the Saviour down headlong (p. 283). Now commences a sharp ascent, through glens and gullies, over steep and rugged places, where the well-tried Syrian horses pick their way with marvellous sagacity, and at length the town of Nazareth is seen, and is entered in about twenty minutes after sighting it.

NAZARETH.

[Travellers who have not tents can find very good accommodation at the hospice of the Latin Monastery.

The usual camping-ground is on the north of the town, in a very pleasant situation.

There is an English medical man, Dr. Vartan, residing at Nazareth.]

Nazareth is not named in the Old Testament, nor by any classic writer. Its history dates from the time of Christ. After that time until that of Constantine, it appears to have attracted little, if any, attention.

The derivation of the name Nazareth is exceedingly doubtful. Some have affirmed that it is taken from a Hebrew word "Nasar"—a twig. In the time of our Lord, the name of Nazarene was used as a term of contempt, and to this day the boys in Nâbulus and other towns of Palestine still greet the Christian traveller with cries of *Nozrāni!* (Nazarene!) The modern name of the town is En-Nâsirah.

Since the events which rendered Nazareth famous occurred (p. 281), the town has gone through a variety of vicissitudes. Until the time of Constantine its inhabitants were Samaritan Jews; then it passed into the hands of Greek, Frank, and Arab. The Crusaders built churches here, which the Turks in later years plundered and destroyed. Christians of various sorts endeavoured to establish themselves here, but were never positively successful until about the eighteenth century. Among the remarkable things in the modern history of Nazareth are the circumstances that Napoleon supped here on the night of the Battle of Tabor

(p. 270), and that a plot was laid here by Pasha Jezzâr to murder all the Christians in his dominions as soon as the French had evacuated; his bloodthirsty scheme, however, was thwarted by Sir Sydney Smith, the English Admiral.

It is very difficult to arrive at a correct estimate of the population of any place under Turkish rule. It has been recently asserted that there are in Nazareth ten thousand souls; others make it to be not more than four thousand. The correct estimate will probably be about five to six thousand. Of these, certainly more than half belong to the orthodox Greek Church; then follow United Greeks, Latins, Protestants, Maronites, and various other Christian communities, making up four-fifths of the population, the rest being Muslims.

Nazareth is still, as probably it was at the time of the angel's visit, a large village or small town, situated upon the slope of one of the hills which enclose a hollow or valley. This vale, which is about a mile long by half-a-mile broad, resembles a circular basin shut in by mountains. It is a pleasant spot, and one might almost think that the fifteen mountains which enclose it had risen around to guard it from intrusion. It is as a rich and beautiful field in the midst of barren mountains, abounding in fig-trees, and showing many small gardens with hedges of the prickly pear, while the rich, dense grass affords an abundant and refreshing pasture. The town stands at the left, or western, end of the vale, and commands a view over the whole of its beautiful extent. The town itself, as beheld from the valley or from the enclosing hill, is very picturesque, backed as it is by high cliffs, and approached from under the shade of spreading oaks; with substantial-looking houses of stone, the square, massive walls of the church and monastery, and

the graceful minarets of two mosques, interspersed with, and here and there overtopped by, the tall, spiral forms of the dark green cypress-tree.—(*Dr. Kitto.*)

The people are celebrated for their kindness and courteousness. They are a better class of people altogether than is to be met with in any town in Palestine; their dwellings are cleaner and their habits altogether different from those met with elsewhere. The women are proverbial for their beauty, although it is doubtful which carry the palm—the women of Nazareth, or those of Bethlehem.

Nazareth was the residence of Joseph and Mary, and the scene of the Annunciation. "The angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin espoused to a man whose name was Joseph" (Luke i. 26, 27). From here Joseph went up to Bethlehem, "to be taxed with Mary his espoused wife" (ii. 4). After the return from Egypt, this was the home of our Lord until He entered upon His public ministry, "that it might be fulfilled which was spoken by the prophet, He shall be called a Nazarene" (Matt. ii. 23). When entering upon His public ministry, "Jesus came from Nazareth of Galilee, and was baptized of John in Jordan" (Matt. iii. 13). Afterwards, "He came to Nazareth, where He had been brought up" (Luke iv. 16). And then His fellow townsfolk sought to kill Him. They "rose up, and thrust Him out of the city, and led Him unto the brow of the hill whereon their city was built, that they might cast Him down headlong. But He passing through the midst of them went his way, and came down to Capernaum" (iv. 29—31). Henceforth, Capernaum was His own city, and it does not appear that He ever again visited the scene of His boyhood and early manhood, although He must have seen it in the distance, as He passed by on His journey to Jerusalem.

There are many traditional places to which the traveller will wend his way—some of them valueless so far as historical evidence is concerned, but all interesting, from the fact that *somewhere* in the immediate neighbourhood the actual sites must have been.

The Latin Convent is one of the most interesting places in Nazareth; it is enclosed within high walls, and contains the Church of the Annunciation. The high altar is dedicated to the angel Gabriel, and is approached by marble steps on either side. Several fairly good pictures adorn the church, which has also a good organ. Below the altar is the crypt, which we descend by a broad flight of fifteen marble steps, leading into the Chapel of the Angels, and this again leads by two steps into the Chapel of the Annunciation. Here a marble altar stands, with an inscription, "Here the Word was made flesh" ("Hic verbum caro factum est"). On the right and left are columns, marking the places where the angel and Mary stood; the latter is only a broken column, and tradition says it was thus destroyed by enemies who sought to destroy the church, and was miraculously suspended.

A doorway leads from this chapel into the Chapel of Joseph, and from this a stairway leads into the Kitchen of the Virgin—a mere cave, the mouth of which is pointed out as being the chimney.

It will be remembered that the Holy House of Nazareth is not really here, but at Loreto, in Italy. It is stated that when the basilica erected by the pious care of the Empress Helena over the Virgin's house at Nazareth fell into decay, the Casa Santa, or Holy House, was brought by angels to a spot between Fiume and Tersato, on the coast of Dalmatia, where it rested three years. Thence it was again carried off by angels in the night to the ground of a certain widow

Laureta (whence Loreto). A church was erected there, and round it a village soon gathered, to which Pope Sixtus V. accorded the privileges of a town. Half a million pilgrims resort there annually; in fact, it is one of the most frequented sanctuaries of Christendom.

The Workshop of Joseph, in the Muslim Quarter of the town, is in the possession of the Latins. Only a small portion of the wall is claimed to be the original workshop. The Table of Christ, where, it is said, he met with His disciples, and dined both before and after the resurrection, will also be pointed out, as also the Synagogue, in the possession of the United Greeks, where He is said to have taught (p. 281).

One more holy place the traveller may visit, although he will probably not receive much edification by so doing; it is the Mount of Precipitation, where, it is said, the people sought to cast our Saviour down (p. 278). It is two miles from the town, and about as improbable a site as could have been selected. No one will be at any loss to find half-a-dozen places much nearer the town, answering all the requirements of the gospel story.

To the minds of most, there are two places in Nazareth sacred with the holiest associations. The first is the Fountain of the Virgin; and the second, the *Wely* at the top of the hill behind Nazareth.

The Fountain of the Virgin is a plentiful spring of water issuing from three mouths. Above it, the Orthodox Greeks have their own special Church of the Annunciation. The scene at the fountain is always interesting, and especially so in the evening, when it is thoroughly Eastern. Here the village maidens, in their white robes and bright head-dresses, assemble, and bear away their well-filled pitchers on their heads. There can be no reasonable doubt

that she who was "blessed among women" would often come here, perhaps carrying the infant Saviour in just the same fashion we may see mothers of Nazareth carrying their children to-day; and no doubt many a time our Saviour, as He came past here on His way home from rambling on the hills, would tarry to quench His thirst at this very stream whose waters the traveller may drink to-day as a cup of blessing.

The Wely Sim'ân, on the top of the high hill behind Nazareth, commands one of the best views in the country, and comprehends nearly all Palestine. "At a glance you seem to take in the whole land, and the first thought that strikes you is that this must have been a favourite resort of the Saviour, and if so, He must have had constantly spread before Him the great library of Biblical story." On the north is Hermon; on the south, the mountains round about Jerusalem; on the east, the mountains of Gilead, on the other side Jordan; and on the west, the great sea (Mediterranean). Looking across to the west, the traveller will be able to make out the beautiful Bay of Acre; the ridge running out into the sea is Mount Carmel, crowned with its convent. Southward are the mountains of Samaria; south-east, the hills round Jenîn; eastward, the mountains of Gilead; and between them and us lies the magnificent Plain of Esdraelon, covered with its rich green carpet, and threaded with the silver line of "that ancient river, the river Kishon." Northward the view culminates in glory, as Hermon, like a great wall of white crystal, stands out against the blue sky, with the Galilean hills below it, and everywhere round that region, scenery varied and picturesque.

The details of this picture the traveller will fill in for himself, and will not fail to notice the places he has recently visited, Jenîn, Jezreel, Gilboa, Little Hermon, Nain, Tabor,

and just below his feet the picturesque town of Nazareth, rich in gardens and flowers, and fruitful fields and plenteous orchards.

There is in Nazareth a good field for Christian work, and there are one or two places which will perhaps be visited with pleasure. The **Protestant Church** is a handsome building, standing in a very commanding position; it is capable of holding about five hundred people, and the clergyman is a man full of benevolence, and has won his way to the hearts of many of the people. He labours under the arrangements of the Church Missionary Society, and the statistics about three years ago were as follows: there were, including the out stations, four hundred and fifty native Christians, sixty-six communicants, and two hundred and sixty school children.

The **Girl's Orphanage** in Nazareth, established by the Society for Promoting Female Education in the East, is in a flourishing state, and if every traveller would withhold a little undeserved backsheesh, and give it to this deserving institution, he would be helping on a good cause.

FROM NAZARETH TO TIBERIAS.

[There are two routes: 1, by Mount Tabor; and, 2, by Kefr Kenna. The latter is more direct, and the former is only recommended if the ascent of Tabor has not been made on the way to Nazareth, or as a separate excursion from Nazareth (p. 278).]

1. By Mount Tabor.

Passing the Fountain of the Virgin, and turning to the

right the path descends, and the traveller passes through a wilderness of stunted oaks and shrubs, which reach almost to the base of Tabor. To the right will be seen the village of **Debûrieh**, the ancient *Daberath* (uncertain), a town of Zebulun (Joshua xix. 11), or of Issachar (xxi. 28). It was allotted to the Gershonite Levites (1 Chron. vi. 72). The ruins here consist of the bare walls of a church, and foundations of some structure of a much earlier date.

The ascent of Tabor is by no means difficult, the path winding in easy zig-zags to the summit.

Mount Tabor stood on the frontier of Zebulun and Naphtali. Among Greek and Roman writers it was called Itabyrion, and Atabyrion, its modern name is Jebel-et-Tûr. It is a beautiful hill, somewhat in the shape of a sugar-loaf, flattened at the top; it stands alone on the plain, except where a narrow, and in some places imperceptible, ridge unites it to the hills of Galilee; its height from the plain is about 1350 feet, and from the sea level over 2000 feet. It is a graceful and beautiful object from any, and every point of view, and presents various striking contrasts, when seen in different aspects. On the southern side, for example, it is rough and rugged, with nothing but barren limestone visible; northward it is covered with thick foliage, oak, terebinth, and syringa ornamenting it from base to summit; elsewhere it presents the appearance of a series of well-planted terraces. It should be seen under various lights, and from different points of view. The history of Mount Tabor may be briefly summarised. It was here that Deborah commanded Barak to gather his army, "and Barak went down from Mount Tabor, and ten thousand men after him. And the Lord discomfited Sisera, and all his chariots, and all his host, with the edge of the sword before Barak" (Judges iv. 14, 15).

Tabor is referred to in the wars of Gideon (Judges viii.

18, 19), and in the Psalms and elsewhere it is mentioned in poetical and figurative allusions. "The north and the south thou hast created them: Tabor and Hermon shall rejoice in Thy name" (Psalm lxxxix. 12). The Prophet Jeremiah, when telling how Nebuchadnezzar, king of Babylon, should come and smite the land of Egypt, utters these words: "As I live, saith the King, whose name is the Lord of hosts, Surely as Tabor is among the mountains, and as Carmel by the sea, so shall He come" (Jer. xlvi. 18), see also Hosea v. 1. The mountain is not referred to by name in the New Testament; but a tradition was universally believed for many centuries, that this was none other than the Holy Mount, the scene of our Lord's Transfiguration. Authority for this tradition was given by Origen and St. Jerome, but the acuteness of the literary criticism of modern days has demonstrated the impossibility of this being the site. Immediately before the Transfiguration our Saviour was far away from Tabor, at Cesarea Philippi; and after coming down from the mountain He departed thence, and passed through Galilee in order to get to Jerusalem (see Mark viii. 27, ix. 2, 14, 30, x. 1). But the most conclusive argument against this being the scene of the Transfiguration is, that it is selected only because it is a "high mountain apart," and many such may be found in Galilee, and during the lifetime of our Lord the top of Tabor was, without doubt, occupied by a strongly fortified town, the defences of which were rebuilt by Josephus.

The true site of the Holy Mount may be looked for with greater probability on one of the slopes of Hermon (p. 324). As, however, Tabor was the most conspicuous of the Galilean hills, it was only natural that pilgrims should have regarded it as the Holy Mount, and, towards the end of the sixth century, erect here three churches—"one for

Thee, one for Moses, and one for Elias." Here also the Crusaders built a church and a monastery.

"If one might choose a place," says a recent writer, speaking of the Transfiguration, "which he would deem peculiarly fitting for so sublime a transaction, there is none certainly which would so entirely satisfy our feelings in this respect as the lofty, majestic, beautiful Tabor."

The summit of the mountain is a broad plateau, covered with ruins of the buildings of all ages; there are the thick bevelled stones of a wall, very ancient; and there are the remains of towers, houses, cisterns, and vaults, probably belonging to the age of the Crusaders. Operations are now being carried on with a view to the erection of a church here. For a long time Greeks and Latins have utilized the vaults; the former having converted one vault into a chapel, with a residence for a priest; and the latter having an altar in another vault, where mass is celebrated every year by priests from Nazareth. The view from the summit is vaster than that from Nazareth (p. 284), but nothing like so full of interesting details, although it includes glimpses of the Sea of Galilee, and the blue chain of the Hauran, and the curious undulations of the Galilean country.

Hermon is seen from here in as great perfection as from Nazareth, and the Plain of Esdraelon in even greater perfection; but as the Mediterranean is shut out almost entirely from the panorama, as well as many spots of historical interest, the palm must be given to the Wely at Nazareth (p. 284).

The journey from Tabor to Tiberias occupies about six hours, or it may be done in less, as in one part of the route there is a fine level tract, where a good canter may be enjoyed.

Tabor must be descended by the same path as that by

which the ascent is made, and then we turn into a charming valley on the right.

At **Khân-el-Tuggâr**, or Caravansary of the Merchants —so named from the market or fair which is held here every Monday, and presents a curious, motley scene—there are ruins of some old fortresses and cisterns. The village of Kefr Sabt is an Algerian colony. Passing into a broad valley we soon fall into the route described on (p. 290).

II. By Kefr Kenna.

Although the scenery by this route is not, in some respects, so interesting as that by way of Mount Tabor, it has the advantage of being much shorter. The first village passed is **Reineh**, without any historical associations (as far as is known), and nothing to attract attention save an old sarcophagus, richly ornamented, which stands by the roadside, and is used as the common water-trough of the village. A little further on may be seen, on the top of a hill, the village of *Meshhad*, supposed to correspond with **Gath-hepher**, a town on the border of Zebulun, and the birthplace of the Prophet "Jonah, the son of Amittai, the prophet, which was of Gath-hepher" (2 Kings xiv. 25). Tradition locates the tomb of Jonah here, and his shrine is the *Wely* on the hill.

Kefr Kenna, an insignificant village with about 500 inhabitants, was for centuries considered to be the **Cana of Galilee** where Christ performed his first miracle, at the Marriage Feast (John ii. 1); where He healed the nobleman's son, who lay sick at Capernaum (iv. 46—54); and where Nathaniel, "the disciple in whom there was no guile," was born (xxi. 2). One or two have raised objections to this being the site, amongst whom are Drs. Robinson and Porter, and have placed it at Kâna-el-Jelîl near Sepphoris, about nine miles north of Nazareth. It is by no means a

settled point which is the true site. As far as the name goes, Kefr Kenna must yield to Kâna-el-Jelîl; but, as far as harmonizing the references to the town given in the gospel, the balance of evidence seems in favour of Kefr Kenna.* There is a Greek church in the latter village, where, of course, one of the actual waterpots used at the Marriage Feast, may be seen.

After passing Kefr Kenna, we enter a really beautiful plain, an arm of the fertile plain of *el-Buttauf*, and pass two or three villages which have no associations of interest attaching to them, and then reach **Lûbieh**, where there are a few ruins and rock tombs in the hill slopes. Near here the route described on p. 289 is joined.

We have now on our left, rising up out of a fertile plain, a curiously-shaped hill, having on its summit two peaks or horns, from which it derives its name of **Kurûn Hattîn**, or Horns of Hattîn. In the time of the Crusaders this place first came into notice as a holy place, the Latins having decided that it was the **Mount of Beatitudes**, where our Lord preached the Sermon on the Mount. Another tradition makes this also to be the scene of the Feeding of the Five Thousand (Matt. xiv. 15—21).

Stanley says, "This mountain, or hill—for it only rises sixty feet above the plain—is that known to pilgrims as the Mount of Beatitudes. The tradition cannot lay claim to any early date; it was, in all probability, suggested first to the Crusaders by its remarkable situation. But that situation so strikingly coincides with the intimations of the gospel narrative as almost to force the inference that in this instance the eye of those who selected the spot was for once rightly guided. It is the only height seen in this direction from the

* See an admirable paper in *Palestine Exploration Fund Quarterly Statement*, No. 3 (Oct. 1869), by Rev. J. Zelleh.

shores of the Lake of Gennesaret. The plain on which it stands is easily accessible from the lake, and from that plain to the summit is but a few minutes' walk. The platform at the top is evidently suitable for the collection of a multitude, and corresponds precisely to the level place (Luke vi. 17, mistranslated 'plain'), to which He would 'come down,' as from one of its higher horns, to address the people. Its situation is central, both to the peasants of the Galilean hills and the fishermen of the Galilean lake, between which it stands, and would, therefore, be a natural resort both to 'Jesus and His disciples,' when they retired for solitude from the shore of the sea, and also to the crowds who assembled 'from Galilee, from Decapolis, from Jerusalem, from Judæa, and from beyond Jordan.'" (Compare Matt. iv. 25, v. 1 with Luke vi. 17—20.)

Near here Saladin, in July, 1187, defeated the Crusaders. It was their last struggle. At nightfall they gathered together by the Horns of Hattîn ; Guy of Lusignan, with Raynald of Chatillon, the Grand-Master of the Knights Templars, and the Bishop of Lydda, bearing the Holy Cross. That day, however, was the triumph of the Muslim, and the power of the Crusaders in the Holy Land was broken for ever. King Guy was taken prisoner; Chatillon, to whom Saladin owed many a bitter grudge, was slain; and all the mighty army of noble knights, whose deeds of valour have a charm for all, and have been faithfully chronicled by Michaud, were slain, or taken prisoners.

Proceeding towards Tiberias, we enter upon a ridge of hills, beautifully level, and presenting a fine opportunity for a canter, there being nothing particularly to engage the attention of the tourist until he comes to a spot where a **magnificent view** is obtained of the Sea of Galilee and its surroundings. This view has been described by everyone

who has visited the Holy Land, by some in terms of extravagant praise, and by others in equally extravagant terms of depreciation. It has been affirmed that there is nothing but a dreary and desolate waste of barren mountains to be seen; and it has also been affirmed that Scotland has not a scene so fair to arrest attention. Each traveller will, of course, draw his own conclusions. The principal features in the view are such as to make it impossible that it shall altogether disappoint.

In the foreground are the steeply sloping and well clothed banks leading down to the lake, which lies as in a basin a thousand feet or more below. The whole of the lake, from Tiberias on the right away to Capernaum on the left, is distinctly seen. Across the lake, rise the irregular hills, sloping down more or less precipitously to the water's edge; they are bare and barren, it is true, but they are rich and varied in tone and tint. Behind them are the mountains of Galilee, and away to the north Hermon rises, and, always magnificent, looks from here more magnificent than ever. Thus the view consists of verdant slopes, a deep blue lake of considerable extent, with hills rising from it, looking like the heathery hills of Scotland—especially in the evening light—and a snow-clad range of mountains. It is impossible, however, to separate from these matter-of-fact details the spirit and inspiration of the scene; for yonder was the dwelling-place of Christ. Upon those waters He trod, those waves listened to His voice, and obeyed; over there, on the left, He preached the Sermon on the Mount; from one of those plateaus above the rugged hills the swine fell into the lake. Every place the eye rests upon is holy ground, for it is associated with some most sacred scenes in the life of the Master; everywhere the gospel is written upon this divinely illuminated page of Nature, and the very air seems full of the echo of His words.

The descent to Tiberias is very steep, and the traveller will be struck with the change in temperature, reminding him of the descent into the Valley of the Jordan. The views are interesting, especially as the old walled town of Tiberias makes a picturesque foreground to the scenery of the lake.

TIBERIAS.

Tiberias is not mentioned in the New Testament, and there is no reason to believe that it was ever visited by our Lord. The only reference to it is in one or two verses speaking of the "Sea of Galilee, which is the Sea of Tiberias" (John vi. 1, xxi. 1). It was built by Herod Antipas, A.D. 20, and was dedicated by him to the Emperor Tiberias. It is doubtful whether there was ever an older city on this site. It soon became the chief city of the province of Galilee; many handsome buildings adorned it, amongst them a royal palace and an amphitheatre. After the destruction of Jerusalem it became the seat of the Jews. In the second century the Sanhedrim was removed here from Sepphoris, and for a long time it was noted for its Rabbinical School. Here the Mishna and Masorah, the principal traditional works of the Jews, were published. Its subsequent history is merely that of captures by Persians, Arabs, and Crusaders.

The modern town of Tiberias does not occupy so large a space as the ancient; it is partially surrounded by a wall, which was shaken and nearly destroyed in the great earthquake of 1837, when half the people of the town perished. It is a filthy town, and, but for one or two things in it, had better be avoided. Moreover, it abounds with fleas, and has become a proverb in this respect. The population is over three thousand, nearly two thousand of whom are Jews. They will be easily recognized; many of them wear immense black hats, many wear their hair in ringlets, and

nearly all look pale and effeminate. Like the Jews in Jerusalem, they for the most part live on charity. They belong to two sects, the Ashkenazim and the Sephardim; the former have five synagogues, and the latter two.

The Greek Church, close by the lake, dates from the time of the Crusades, and was rebuilt in 1869.

The Jews' Burial Ground is a very sacred spot with all Jews everywhere, as here are buried the most celebrated of their modern men, including Jochanan, and the celebrated philosopher Maimonides, whose learning and abilities have been universally acknowledged, both by Jews and Christians. He died in Egypt on the 13th of December, 1204, having founded a College at Alexandria for the instruction of his countrymen, in which he delivered lectures on philosophy and the Jewish law.

The **Ruins** of the ancient town stretch for some distance along the shore; they present, however, but few attractions to the ordinary visitor, consisting principally of rubbish heaps.

The **Hot Baths** are about half an hour's walk to the south of the town; they are supposed to be an infallible cure for rheumatism, and the traveller who has nerve to take a bath in this filthy place deserves to be cured. The temperature of the principal spring is 131°—142° Fahr. The **Old Castle,** situated on the south side of the town, is interesting for the sake of its view. The **Latin Convent** is on the sea shore, a short distance from the Jews' Quarter. Here travellers, not provided with tents, can obtain accommodation.

Many legends are connected with Tiberias, some of them so wild as not to be even interesting. One, specially dear to every Jew, although, perhaps, a borrowed one, is, that when the Messiah comes, He will emerge from the lake, gather together his people at Tiberias, and march with them in

triumph to Safed, where his throne will be established for ever. The most celebrated Christian tradition is, that the miraculous draught of fishes took place in the lake, close by where the Latin Monastery stands (p. 294).

SEA OF GALILEE.

The scenery of the Lake of Galilee has been described so often that it needs no description here. The traveller cannot fail to be struck with its *remarkable* appearance, and he will interpret this into its remarkable beauty, or otherwise, according to the state of his health, the circumstances of comfort or discomfort surrounding him, or the susceptibility of his impressions.

It should be seen at sunrise or sunset, when the brown hills are brilliant with colour; at eventide, when the shadows deepen in the water; or, best of all, by moonlight, when all that is monotonous in tone is softened, and all inequalities and barrenness are harmonized.

The best **views** are at Tiberias, looking towards Capernaum; the most interesting part of the lake is in the neighbourhood of Tell Hûm (Capernaum), and here the views are also remarkably striking.

DESCRIPTION.—" The hills, except at Khân Minyeh, where there is a small cliff, are recessed from the shore of the lake, or rise gradually from it; they are of no great elevation, and their outline, especially on the eastern side, is not broken by any prominent peak; but everywhere from the southern end the snow-capped peak of Hermon is visible, standing out so sharp and clear in the bright sky, that it appears almost within reach; and, towards the north, the western ridge is cut through by a wild gorge, 'the Valley of Doves,' over which rise the twin peaks, or Horns of Hattîn. The shore line, for the most part regular, is broken on the

north into a series of little bays of exquisite beauty—nowhere more beautiful than at Gennesaret, where the beaches, pearly white with myriads of minute shells, are on one side washed by the limpid waters of the lake, and on the other shut in by a fringe of oleanders, rich in May with their 'blossoms red and bright.'

"The lake is pear-shaped, the broad end being towards the north; the greatest width is six and three-quarter miles from Mejdel—'Magdala'—to Khersa—'Gergesa'—about one-third of the way down; and the extreme length is twelve and a quarter miles. The Jordan enters at the north, a swift, muddy stream, colouring the lake a good mile from its mouth, and passes out pure and bright at the south. On the north-western shore of the lake is a plain, two and a half miles long and one mile broad, called by the Bedouins *El Ghuweir*, but better known by its familiar name of Gennesareth; and on the north-east, near Jordan's mouth, is a swampy plain, El Batîhah, now much frequented by wild boars—formerly the scene of a skirmish between the Jews and Romans, in which Josephus met with an accident that necessitated his removal to Capernaum. On the west there is a recess in the hills, containing the town of Tiberias; and in the east, at the mouths of Wadies Semakh and Fîk, are small tracts of level ground. On the south, the fine open Valley of the Jordan stretches away towards the Dead Sea, and is covered in the neighbourhood of the lake with luxuriant grass."—(*Capt. Wilson, Recovery of Jerusalem*, p. 337.)

Most of the hills are rounded, and the prevailing tone is brown. This tone is monotonous in certain lights, while in others, such as an hour before sunset, it gives an extremely picturesque appearance to the whole region.

The Lake of Galilee is from 600 to 700 feet below the Mediterranean, but the level varies with the seasons. The

water is bright, and except in the neighbourhood of Tiberias, where it is polluted with the sewage of the town, is good for drinking purposes. It is still subject to violent storms, as in the days of the Gospels, and Captain Wilson has well described a storm he witnessed, which singularly well illustrates the Gospel narrative. (*Recovery*, p. 340.)

In the lake there are a number of warm springs. Earthquakes are not infrequent, and sometimes extremely violent, as in 1837, when so much damage was done to Tiberias (p. 293).

For Biblical illustrations and events (p. 302).

Boats on the Lake.—Many travellers will like to row upon the lake, and, apart from the intense interest of the associations of this sacred sea, it is an enjoyable way of travelling from Tiberias to Capernaum.

There are several boats capable of holding ten or a dozen passengers each, in addition to the rowers. They are rough in construction and awkward to row, but the best view of both sides of the lake are thus obtained, and the traveller is perhaps able to realize some of the scenes in the Gospel history better in this way than in walking or riding on the shore.

Enquiry should be made at the Scotch Mission, Tiberias, for the boats, and if there be a large party, it would be well to send one of the muleteers ahead in order to secure them.

Fishing.—There are a great number of fish in the lake, small and large, and of various kinds. They are good and palatable. A hook and line may generally be procured of the Arabs in the neighbourhood of the lake, and an impromptu rod may be easily constructed. The best place for fishing is Et Tabigah, and near the Khân Minyeh Cliff (p. 305).

From Tiberias to Tell-Hûm.

There are two ways by which the journey may be made: either by boat (p. 297), or by road. The latter is the more usual, but the former, although taking a longer time, is the more interesting, as the views on either side are better seen from the water. Moreover, the heat by the road-way is very oppressive, and on the water what breeze there may be, is caught. Of course if the weather is rough, a boat should not be taken; but as arrangements such as these are generally left to the dragoman, he would see to it that the boats should not be engaged unless everything was suitable.

It is unnecessary to point out that the pictures in the Gospel story will appear more vivid when the traveller himself is "toiling in rowing," or perchance casts a line as the boat proceeds.

The road or the lake present of course the same features, and the places passed occur in either case, in the following order:—Almost opposite Tiberias are **Wady Fîk**, and the ruins of **Gamala** (p. 460), where once stood a fortress, garrisoned by Josephus, and taken in A.D. 69 by Vespasian with a loss of ten thousand, half of whom leapt from the walls down the precipices. On the left are some springs, known as **'Ain-el-Bârideh**, then on the left again is seen the village of **Mejdel**, corresponding with Magdala, where Mary Magdalene was born. It is a wretched village now, with only twenty huts. Below it is a small plain, and with this the traveller will associate the passage in Matt. xv. 39, where, after recording the miracle of the loaves and fishes, it is said Jesus "sent away the multitude, and took ship and came into the coast of Magdala." Probably a village named Dalmanutha adjoined Magdala, as in the corresponding passage in Mark viii. 10, it says, "Straightway He entered into a

ship with his disciples, and came into the parts (? ports) of Dalmanutha."

Across the lake, which here attains its greatest width, namely, six and three-quarter miles, and nearly opposite to Magdala, is **Khersa** (Gergesa) (p. 303). "The site of the ruins is enclosed by a wall three feet thick. The remains are not of much importance, with the exception of those of a large rectangular building lying east and west. On the shore of the lake are a few ruined buildings, to which the same name was given by the Bedawîn. About a mile south of this, the hills, which everywhere else on the eastern side are recessed from a half to three-quarters of a mile from the water's edge, approach within forty feet of it. They do not terminate abruptly, but there is a steep, even slope, which we would identify with the "steep place," down which the herd of swine ran violently into the sea, and so were choked. A few yards off is a small intermittent hot spring.

"That the meeting of our Lord with the two demoniacs took place on the eastern shore of the lake is plain from Matt. ix. 1, and it is equally evident, on an examination of the ground, that there is only one place on that side where the herd of swine could have run down a steep place into the lake, the place mentioned above. The eastern coast has since been carefully examined by Mr. MacGregor in his canoe, and he has come to exactly the same conclusion. A difficulty has arisen with regard to this locality, in consequence of the different readings in the three Gospels. In Matthew our Saviour is said to have come into the country of the Gergesenes; in Luke and John into that of the Gadarenes. The old MSS. do not give any assistance here; but the similarity of the name, Khersa, to that of Gergesa, is, as Dr. Thomson points out in *The Land and the Book*, a strong reason for believing that the reading of Matthew is

correct; and we have also the testimony of Eusebius and Origen that a village called Gergesa once existed on the borders of the lake. Perhaps the discrepancy may be explained by supposing that Gergesa was under the jurisdiction of Gadara. There do not appear to be any rock-hewn tombs near Khersa; but the demoniacs may possibly have lived in one of those tombs built above ground which have been noticed under the head of Tell-Hûm, a form of tomb much more common in Galilee than has been supposed. I have entered into this question rather fully, as travellers have alternately asserted and denied the existence of a suitable locality on the eastern shore; and even such a carefully compiled work as the *Dictionary of the Bible* has made the extraordinary blunder of placing the scene of the miracle at Gadara, now Um Keis (p. 460), a place from which the swine would have had a hard gallop of two hours before reaching the lake."—(*Recovery of Jerusalem.*)

Just beyond Magdala (left) will be seen the Wady Hamâm (Valley of the Pigeons), descending from Khân Lubîyeh and the Horns of Hattîn (p. 290), and a little further on the ruins of Kul'at Ibn Ma'ân, and the once-strongly fortified caverns of Arbela, where robbers who were the terror of the country found a retreat, but were dispossessed by Herod the Great, who caused them to be attacked by lowering cages filled with soldiers; found to be the only way to reach them.

The ruins of Irbid, or Arbela, the **Beth-Arbel** of Scripture, are on the north of the plateau of Hattîn. The origin of the name is supposed to be *House of Ambush,* and it would seem that from a very early date it was famous as a stronghold. "Therefore shall a tumult arise among thy people, and all thy fortresses shall be destroyed, as Shalman spoiled Beth-Arbel in the day of battle" (Hosea x. 14).

The level tract beyond Magdala is the **Land of Gennesaret** (Matt. xiv. 34), now called El Ghuweir, or "the Little Ghôr." The meaning of the name is supposed to have been either Valley of the Flowers or Gardens of the Prince. It is about three miles long, and its greatest breadth is one mile. The soil of the whole tract is extremely fertile, and although the greater part is over-run with rank weeds, the cultivated parts supply the markets of Damascus and Beyrout with the best melons and cucumbers grown in Palestine. There are thickets of nubk, agnus cactus, and oleander, growing in such profusion as to make an exploration impossible. It will be remembered that Josephus has a most glowing description of the Land of Gennesaret, and as the passage occurs so often in the controversy which has been going on for the past few years as to the identity of the site of Capernaum, it will be well to quote it here:—

"One may call this place the 'ambition of nature,' when it forces those plants that are naturally enemies to one another, to agree together. It is a happy contention of the seasons, as if every one of them had a claim in this country; for it not only nourishes different sorts of autumnal fruits beyond men's expectations, but preserves them also a great while. It supplies men with the principal fruits—with grapes and figs continually during ten months of the year, and the rest of the fruits as they become ripe together through the whole year; for besides the good temperature of the air, it is also watered from a most fertile fountain. The people of the country call it Capharnaum."—(*Josephus* III., ch. x. 8.)

All this region is sacred with associations connected with the ministry of our Lord; and it will be well, perhaps, to quote some of the principal Scripture passages relating to a place so memorable.

Biblical Allusions and Events.—The Sea of Galilee is called in the Old Testament "the Sea of Chinnereth" (Numb. xxxiv. 11; Deut. iii. 17), and the "Sea of Cinneroth" (Josh. xii. 3), from a town which stood somewhere on its margin named Chinnereth (Josh. xix. 35). In the New Testament it is called the "Sea of Tiberias" (John vi. 1), from the town of that name; and the "Lake of Gennesareth" (Luke v. 1), from the beautiful plain of Gennesaret. (The modern name is *Bahr Tuberîyeh.*)

In this region, round about the shores of this sea, our Lord spent the principal part of His public life. Nine cities then stood upon its shores, of which the chief were Capernaum, Chorazin, Tiberias, Magdala, and the two Bethsaidas. To tell of all the mighty works performed here would be to transcribe a very considerable part of the four gospels. To quote from the mass of writings on this subject would be bewildering. Every inch, too, is controversial ground, and therefore it will be better merely to give the traveller an epitome of the scenes which make hill and valley, and shore and sea so intensely sacred.

Cast out from Nazareth, Capernaum (p. 308) became henceforth the "home" of Jesus. It was "his own city"; "leaving Nazareth He came and dwelt in Capernaum, which is upon the sea-coast, in the borders of Zabulon and Nephthalim: that it might be fulfilled which was spoken by Esaias the prophet, saying, The land of Zabulon and the land of Nephthalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles; the people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up" (Matt. iv. 13—16). Here He called Peter, James, and John, the three most intimate disciples, the "inner circle," of his chosen band. "And it came to pass, that, as the people pressed upon Him to hear the word

of God, He stood by the lake of Gennesaret, and saw two ships standing by the lake: but the fishermen were gone out of them, and were washing their nets" (Luke v. 1). Then He entered into Simon's ship, and taught the people on the shore, and after that He performed the miracle of the draught of fishes, which so astonishing Peter, James, and John, the Master said to them, "Fear not; from henceforth thou shalt catch men. And when they had brought their ships to shore, they forsook all, and followed Him."

From a ship on the waters of this lake, he delivered that marvellous discourse on the kingdom of heaven. Jesus "went out of His house ('His own house') and sat by the sea side. And great multitudes were gathered unto Him, so that he went into a ship and sat; and the whole multitude stood on the shore" (Matt. xiii. 1, 2), and heard those wonderful parables of the sower, the wheat and the tares, the grain of mustard seed, the leaven, and the net cast into the sea.

Here when "there arose a great tempest in the sea, insomuch that the ship was covered with waves . . . He rebuked the winds and the sea, and there was a great calm" (Matt. viii. 24—27). At Gergasa (p. 299) there "met Him two possessed with devils coming out of the tombs, exceeding fierce, so that no man might pass by that way." But He cast out the devils, causing them to enter into a herd of swine, which "ran violently down a steep place into the sea, and perished in the waters" (Matt. viii. 28—34). Near here He fed the five thousand (p. 290), and afterwards seeing His disciples toiling in rowing on the lake, for the wind was contrary, "Jesus went unto them, walking on the sea" (Matt. xiv. 25). When the collectors of tribute came to Him at Capernaum, our Lord, in the exhibition of His perfect and complete humanity, linked Himself with His

disciples in one of His most touching utterances. Having elicited from Peter that the tribute should be taken from strangers, and that the children should go free, he added, "Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: that take, *and give unto them for me and thee*" (Matt. xvii. 27). Here He "performed many mighty works" and "spake many things," and here was the scene of those touching incidents which occurred soon after His resurrection. One early morning, in the grey dawn of the morning, the disciples who were in their boat, after having toiled all the night and caught nothing, saw a dim figure standing "on the shore"—probably the beach of the plain of Gennesaret. A voice, strangely familiar, yet unrealized, came to them, "Children, have ye any meat?" And when they replied "No," and the first miracle on their entry to the discipleship was repeated, then "that disciple whom Jesus loved," first with the quick instinct of love, said, "It is the Lord;" while Peter, first with the impetuosity of a love of service, cast himself into the sea, and swam to Him. And there on the shore, where the mysterious fire of coals burned, and the farewell meal was spread, the Lord bade them dine. And there the disciple who, three times warned, had thrice denied his Lord, by threefold confession was restored and reinstated in the apostolic office (John xxi.)

These are but scanty specimens. Other events will be referred to under their proper heads, but the hints suggested in the preceding passages will give the traveller a clue to many a sacred thought and feeling.

"This is a hallowed lake in the glorious Land of Promise, and Divine performance—the peaceful scene of the opening career of the Redeemer, the cradle of His teaching, the

country of His disciples; His chosen retreat when He hid himself from His foes; His miracles and His sublime lessons have consecrated these solitudes. The charm of this landscape is felt still in our own day, and is reflected in the simple story of the Evangelists. We are carried back to the life on its shores by the parable of the net, by that of the lost sheep, by the image of the sheep-fold, and the beautiful lesson of the lilies. These flowers, more glorious than Solomon's purple, still abound . . . ."—(*Ritter Erdkunda.*)

The boat will soon now run into a narrow little creek, and the traveller will find himself at **'Ain et Tin,** or the Fountain of the Fig-tree, a pleasant spot, and not an unsuitable one for camping. There is a small spring here, inferior, however, to the adjacent Et-Tabigah (see below). A little to the north of the spring is **Khân Minyeh,** a ruin now, but built, without doubt, for the convenience of travellers to Damascus. Near here are some ruins which Dr. Robinson considers to be the remains of Capernaum. MacGregor, of *The Rob Roy,* considers Khân Minyeh to be the site of Capernaum, while others regard it as the site of Bethsaida (not Bethsaida Julius, p. 460).

Every inch of the ground from here to the Jordan is full of intense interest, and as the traveller passes in succession from the spring to the cliff of Khân Minyeh, observing the excavations in the rock, marking the course of the old aqueduct, and thence to Et-Tabigah, Tell-Hûm, and Kerazeh, he will, without doubt, be treading the ground trodden by the Saviour.

Et-Tabigah.—" Westward, along the shore of the lake, a mile and a half from Tell-Hûm, is the charming little bay of Et-Tabigah, and the great spring which is, without a doubt, the Fountain of Capharnaum mentioned by Josephus

as watering the plain of Gennesareth. The bay is about half a mile across, and on its western side is shut in by the cliff of Khân Minyeh, the only place at which the shore of the lake cannot be followed. There is a small tract of fertile land, but we could find no ruins except those connected with the mills or waterworks. There are five fountains, all more or less brackish, and varying in temperature from $73\frac{1}{2}°$ to $86\frac{1}{2}°$; four are small, but the one mentioned above is by far the largest spring in Galilee, and was estimated to be more than half the size of the celebrated source of the Jordan at Bâniâs. It rises to the surface with great force at a temperature of $86\frac{1}{2}°$, which can hardly be considered warm in such a climate as that of the lake district. Most of the water now runs to waste, producing a quantity of rank luxuriant vegetation, but some of it is collected in a small reservoir, and is thence carried off by an aqueduct to a mill owned by a man of Safed, the only one in working order of five that were built by the great chieftain, Dhaher el'Amr. The mills are small towers, with two shafts, to the top of which the water is brought by aqueducts, and then, falling down, turns the machinery at the bottom. Connected with this fountain are the remains of some remarkable works, which at one time raised its waters to a higher level, and conveyed them bodily into the plain of Gennesareth, for the purposes of irrigation. The source is enclosed in an octagonal reservoir of great strength, by means of which the water was raised about twenty feet, to the level of an aqueduct that ran along the side of the hill. Strong as the reservoir was, the water has at last broken through it, and there is now little more than two feet left at the bottom, in which a number of small fish may be seen playing about. After leaving the reservoir, the aqueduct can be traced at intervals following the contour of the ground to the point where it crossed the beds of two

water-courses on arches, of which the piers may still be seen; it then turns down towards the lake, and runs along the hillside on the top of a massive retaining-wall, of which fifty or sixty yards remain, and lastly passes round the Khân Minyeh cliff, by a remarkable excavation in the solid rock, which has been noticed by all travellers. The elevation of the aqueduct at this point is sufficient to have enabled the water brought by it to irrigate the whole plain of Gennesareth; and though we could only trace it for a few hundred yards inland, it was not improbably carried right round the head of the plain. The same causes which have almost obliterated it in the small plain of Tabigah, would fully account for its disappearance at Gennesareth."—(*Recovery of Jerusalem.*)

Tell-Hûm is two miles west of the Jordan. It is a mass of ruins, in the early summer overgrown with tall, coarse thistles, which hide them from view.

The principal ruins are those of the "White Synagogue," as it has been called on account of its having been built of white limestone; it was 74 ft. 9 in. long, by 56 ft. 9 in. wide. Connected with this are the ruins of an older building, supposed to be the remains of a Basilica enclosing the house of St. Peter, described by Antoninus A.D. 600. Captain Wilson says of the former of these buildings, "If Tell-Hûm be Capernaum, this is without a doubt the synagogue built by the Roman centurion (Luke vii. 4, 5), and one of the most sacred places on earth. It was in this building that our Lord gave the well-known discourse in John vi." [on the Bread of Life—"These things said He in the synagogue, as he taught in Capernaum" (verse 59)]; and it was not without a certain strange feeling that on turning over a large block we found the pot of manna engraved on its face, and remembered the words, 'I am that bread of life. Your fathers did eat manna in the wilderness, and are dead.'"

On rising ground at the back of these ruins are the remains of the ancient town of Capernaum, where our Lord had His own house. These ruins occupy a space half a mile long by a quarter of a mile broad. It has been supposed that a main street can be traced, leading to Chorazin.

As there is no harbour at Capernaum (Tell-Hûm), it is assumed that boats have been kept at Et-Tabigah (p. 305).

Chorazin (*Kerâzeh*). Two and a half miles north of Tell-Hûm (one hour's journey) are the ruins which Pococke, as early as the year 1740, identified, from the similarity of the name Gerasi, with Chorazin. They cover an area equal in extent to those of Capernaum, and comprise the remains of a synagogue with Corinthian capitals in black basalt, dwelling-houses, a building with Ionic capitals, etc. Traces have also been discovered of the paved road which connected Chorazin with the great caravan road to Damascus.

The tourist will notice a fine large tree beside a spring of water, and near it two tombs of Bedouin sheikhs, overhung with coloured rags.

At least a day or two should be spent in this, the most delightful place in Palestine. It is pleasant for the traveller who has been wearied with holy places in all kinds of improbable grottoes and churches, to feel that here he can, without interruption or annoyance, tread in the very footprints of the Master. And there is much to interest him if he is slightly wearied with travel, and requires a little rest. For at 'Ain-et-Tin he will find exquisite maiden-hair ferns to collect as souvenirs, and on the shore there are small shells innumerable, which are always acceptable to friends at home as mementoes of this sacred locality. Moreover, the **Bathing** in the Bay of Et-Tabigah is as good, or better, than any other bathing in Palestine; and **Fishing** may be indulged

in with great success, as fish abound in this part of the lake.

Above all things, it is desirable to spend a night or two here if there is a good moon. All travellers have expressed themselves rapturously about this, and certainly there is no place where moonlight effects can be witnessed with greater pleasure.

"Never will the night that closed that delightful day in the environs of 'His own city' be forgotten by me," says a recent writer. "It was brilliantly moonlight, and standing upon the cliff above our camping-place, the white houses of Tiberias were distinctly visible; the waters of the lake lay calm and placid as when He said, 'Peace, be still, and there was a great calm'; the inequalities and want of colouring in the hills, which had been noticeable in the broad sunshine, were not perceptible now; around us were the 'desert places' and the 'mountain tops' which had been the scene of His resting and His prayers. Capernaum, Bethsaida, Chorazin —mounds of rubbish, tangles of thistles, heaps of ruins— these have been cast down, and have passed away; but the 'mighty works' remain, still powerful in blessing; and the 'gracious words' are as fresh, as beautiful, and as life-giving to-day as when He uttered them."

No traveller will leave these memorable sites without recalling those touching words of our Lord:—

"Then began He to upbraid the cities wherein most of His mighty works were done, because they repented not: Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. And thou, Capernaum, which are exalted unto heaven,

shall be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee."—(Matt. xi. 20—24.)

EXCURSION TO SAFED, MEIRÔN, AND KEFR BIRIM.

From Tell-Hûm to Safed is a journey of about three hours. It can be made either by following the watercourse from Tell-Hûm to Kerâzeh (Chorazin, p 308), or by going a short distance south, and then ascending a hill to the right. Either way leads to Khân Yubb Yûsef (p 317), from whence there is a rather steep road leading in a north-westerly direction. In about an hour and a quarter from Khân Yubb Yûsef a beautiful spring is reached, called 'Ain-el-Hamra, and in a few minutes Safed is in sight.

Safed is one of the four holy cities in Palestine of which the Jews say that if prayer should cease to be offered in them, the world would instantly come to an end. The other three are Jerusalem, Hebron, and Tiberias. Many Jews hold that the Messiah will make His first appearance here, and after reigning forty years, go forth to receive universal homage. It is one of the chief seats of modern Judaism, and has a Jewish population—Ashkerazim and Sephardim—of about 4000, the remainder of the inhabitants being Christians. It is one of the shrines which every Hebrew pilgrim to the Holy Land regards it as a matter of religion to visit. The city is modern, and there is no trace whatever of its mention in the Old Testament, nor has it played any important part in Jewish history. It is famous for its Rabbinical schools, which sprang up in the sixteenth century, and, like Tiberias, for its famous teachers.

The houses of the Jews in Safed are built on terraces which rise in succession one above another. The roofs of each lower tier serve as a path or street to those who live in the next higher tier. The city, from its situation—which is considered very healthy, and especially for those who have been in the excessively close and furnace-like heat of the Sea of Tiberias—has been by some supposed to be "the city set on a hill, which cannot be hid" (Matt. v. 14), but there is no evidence forthcoming to show that there was any city on this particular hill in the time of our Lord.

On the highest peak of the hill stand the ruins of a castle, built by the Franks during the Crusades, and upon which they relied as their main defence against the incursions of the Saracens from the north. It passed repeatedly during the Holy Wars from the hands of one of the combatants to those of the other. The Turkish Governor of the town had his quarters here as late as 1837, when there occurred that terrible earthquake which caused such havoc in Tiberias (p. 293). Here it shook down the castle, and precipitated the "upper street" on to the lower. The sufferings of the people who perished lingeringly among the ruins were most appalling. The horrible scene was witnessed by Dr. Thomson, by whom it has been most graphically described (see *The Land and the Book*). He says, "The whole town was dashed to the ground in half a minute. I understood then for the first time what desolations God can work, when He causeth to shake terribly the earth." After describing how the town, built upon tiers, fell, burying each successive row of houses deeper and deeper under accumulated masses of rubbish, he exclaims, "O God of mercy! my heart even now sickens at the thought of that long black winter's night, which closed around the wretched remnants of Safed in half an hour after the overthrow, without a light or possibility of

getting one, four-fifths of the population under the ruins, dead or dying, with frightful groans and shrieks of agony and despair, and the earth trembling and shaking all the while, as if affrighted at the horrible desolation she had wrought." It is estimated that nearly 4000 perished in the overthrow.

The **view** from the tower of the ruined castle is remarkably fine, comprehending the vast region of the Hauran, the ancient kingdom of Bashan, Tabor, the Lesser Hermon, the mountains of Gilead, the ridges of Samaria, the deep basin of the Sea of Galilee, etc., etc.

About an hour and a half from Safed is the village of **Meirôn**, a celebrated Jewish shrine mentioned in the Talmud. It contains tombs of some of the celebrated Talmudists, who, in the great controversies of the second century, wrote and taught. Among others Hillel, the grandfather of Gamaliel, at whose feet St. Paul sat, is supposed to be buried here. "The most remarkable tomb, so far as regards its structure, is an excavation on the south side of a hill, known as the tomb of Rabbi Hillel and his disciples. It is cut out of the solid rock. The entrance is through a narrow door, which obliges one to stoop. According to a rough measurement I found the dimensions to be some 25ft. long, 18ft. wide, and 10 ft. high. There were thirty niches for the reception of bodies. Some of them were so arranged as evidently to distinguish their occupants above their fellows. In several of them were stone sarcophagi of immense weight, the lids of which, ornamented with sculptured figures, were partially slipped aside. No trace of any remains of the dead was to be found. The bottom of the cave was covered with two or more feet of water, and I was obliged to mount on the back of a man in order to make my examinations. The Jew who performed the service for me, took up with his hands some of the water

from the graves. and drank it as an act of pious homage to the dead."—(*Hackett.*)

There is an interesting **ruined synagogue** here; the outline of the façade can be traced, and one of the walls is comparatively perfect. The door-posts consist of single blocks of stone, nearly ten feet high. A rocky precipice, cut down apparently to some extent for the purpose, formed one side of the building.

Many **traditions**, mostly worthless, cluster round this neighbourhood. A spring is called Deborah's Fountain, because she bathed here on the morning of the murder of Sisera. A stone pillar, on which Elijah sat, and will sit when he comes again, etc., etc.

Kefr Birim is two hours further on in a north-westerly direction. It is occupied entirely by Maronites. It was once a celebrated Jewish pilgrimage-place, and was said to be the burial-place of Barak, Obadiah, Queen Esther, and others. There are ruins of a synagogue and other buildings here, but the place is really only interesting to Jews, or those who take a special interest in all that concerns the Jews. The town does not claim even to have a mention in the Old Testament.

TIBERIAS TO BÂNIÂS

(By Safed.)

From Tiberias to Tell-Hûm (p. 298).

From Tell-Hûm to Safed (p. 310).

The journey from Safed to Bâniâs may be accomplished in about nine hours. There are two ways by which it may be performed, either by joining the main route from Khân Yubb Yûsef to 'Ain Mellâha (p. 317), or by way of Kedesh-Naphtali and Hunîn. Both routes are interesting, but many travellers give the preference to the latter.

Leaving Safed in a north-westerly direction, we pass the fountain Zeitûn, where there is a good view of Safed; then we see on the right the village of Delâta. As we proceed on the journey, we pass several unimportant villages, and several valleys which have no historical signification, till we come by a series of ascents on to some table-land, where the view is extensive and interesting. Here the dragoman will point out to the traveller a curious Algerian Settlement; the Lake Hûleh (p. 317), the Valley of the Jordan, and ruins in various places which have not been identified. One hill, which by a slight détour the traveller may visit, has been identified as the site of the ancient city of **Hazor**. It has, however, like most of the historical sites hereabouts, been a subject of controversy, some alleging that the site fixed upon by Dr. Robinson fulfils the requirements of the Scripture narrative; while others object to it, on the ground that as the power which the King of Hazor exercised consisted principally in his war chariots, a rocky hill-top was by no means the most suitable place for the development of that power. As it is by no means certain where the site of Hazor is, its history may as well come here. It was a city of the Canaanites, by whom it was fortified prior to its occupation by the Israelites of the tribe of Naphtali (Joshua xix. 36). That it was in the neighbourhood of Kedesh and the Lake Hûleh is gathered from the narrative in Joshua xi. and xii. 19. When Jabin, King of Hazor, heard of the overwhelming victories of Joshua, he gathered together the kings of the surrounding neighbourhoods, "and they went out, they and all their hosts with them, much people, even as the sand that is upon the sea-shore in multitude, with horses and chariots very many." Joshua was victorious; and he "took Hazor, and smote the king thereof with the sword, for Hazor beforetime was the head of all those kingdoms; . . . and he

burnt Hazor with fire" (Joshua xi.) It was the only city burnt, the reason being that it was probably too strong to be left standing. It was afterwards rebuilt (1 Kings ix. 15), and its inhabitants were carried by Tiglath-Pileser to Assyria (2 Kings xv. 29). Hazor was the residence of another king, Jabin, the captain of whose host was Sisera. and who was defeated by Deborah and Barak (Judges iv. 2—17).

The next place of interest passed on this route is **Kedes**, the ancient **Kedesh-Naphtali**. The situation of the place is exceedingly pretty and picturesque, and the ruins upon its site are interesting, although their date is very doubtful. They consist of foundations of buildings, a few walls and arches, and a number of sarcophagi, some of which, as at Kefr Kenna, are used as drinking-troughs. There is also a curious octagonal column, and some richly-sculptured ornaments.

Kedesh-Naphtali was a Canaanitish town, given to the tribe of Naphtali, and afterwards to the Levites, when it was made a city of refuge (Joshua xxi. 32). It would appear that, in the time of the Canaanites, the city was a sanctuary, or holy place, as it afterwards became under the Israelites. It was here that Barak lived, and gathered together his army for the battle of Tabor (Judges iv. 6—9). Here, too, dwelt Heber the Kenite. Like Hazor, Kedesh was captured by Tiglath-Pileser, and the people carried captives to Assyria.

From Kedes to Safed is ten miles, and to the north-west of the upper part of Lake Hûleh four miles.

Proceeding on our journey, we reach a large village named Mês-el-Jebel, and then through most picturesque scenery, with splendid distant views, comprehending the Valley of the Jordan, the Plain and Lake of Hûleh, the whole range of Hermon, the Castle of Tibnin, and innumerable hills and valleys, with villages studded here and

there. Any travellers who may have determined to report that in Palestine "all is barren," will do well to reconsider their verdict here.

Hunîn was a strongly fortified town, or perhaps a fortress merely, but its history is unknown. It remains to-day a mass of stupendous ruin, and exhibits traces of almost every style of architecture. It has been surmised by Dr. Robinson that it may correspond with Beth-Rehob (Judges xviii. 28), but this is a mere surmise.

Descending into the valley, we see the village of **Abil**, "set on a hill." It corresponds with the Abel-Beth-Maachah (Meadow of the House of Maachah), called also Abel Maim, or Meadow of Water (2 Chron. xvi. 4). Here came Sheba in his flight, and hither pursued Joab, who demanded that he should be delivered up. "Sheba, said Joab, hath lifted up his hand against the king, even against David; deliver him only, and I will depart from the city. And the woman said unto Joab, Behold, his head shall be thrown to thee over the wall. . . . And they cut off the head of Sheba, the son of Bichri, and cast it out to Joab. And he blew a trumpet, and they retired from the city every man to his tent" (2 Sam. xx. 13—22). The city was taken by Benhadad (1 Kings xv. 20), and at a later date Tiglath-Pileser carried off its people (2 Kings xv. 29).

From here we proceed to a little village called **Merj Ayûn**, the ancient Ijon, a city spoiled by Benhadad (1 Kings xv. 16), and from thence to Tell-el-Kâḍi (p. 319), and Bâniâs (p. 321).

TIBERIAS TO BÂNIÂS DIRECT.

From Tiberias to Capernaum (p. 298).

Leaving 'Ain-et-Tîn, or Tell-Hûm, we proceed by a wretchedly bad road, which, nevertheless, was the old

caravan road between Egypt and Damascus, until we reach a point where, looking back, we take our farewell peeps at the Lake of Gennesaret and its neighbourhood, and looking forward see the unfolding glories of Hermon and Lebanon. We pass the **Khân Yubb Yûsef,** or Khân of Joseph's Well, the traditional well into which the hero of the Bible story was thrown by his brethren; the khân is modern, and filthily dirty. There is nothing now of any absorbing interest for at least a couple of hours' journey or more occasionally good views are obtained, but the whole land is desolate, and overgrown with weeds and thistles. A beautiful stream, Nahr Hendâh, is reached, and on the hill above it are some important ruins of a town named **Kasyûn,** of uncertain date; it has been supposed that the ruins include a temple, a synagogue, and reservoirs. The usual place for making a mid-day halt is at **'Ain Mellâhah,** a charming spot, "a land of springs and fountains," where the traveller can enjoy the shade afforded by an old mill, or gather ferns, which are here choice and abundant, or he may bathe in the large natural reservoir.

While here, he may also read up the following particulars about the **district of Hûleh,** in which 'Ain Mellâhah is situated. In the Old Testament the **Lake of Hûleh**—a triangular body of water four and a-half miles long, three and a-half broad, eleven deep, and nearly three hundred feet above the sea level—is called the **Waters of Merom.** It was here that Jabin, king of Hazor [Hazor is a city on a hill further north (p. 314)] gathered together all the surrounding kings and their companies, "and they went out, they and all their hosts with them, much people, even as the sand that is upon the sea shore in multitude, with horses and chariots very many. And when all these kings were met together, they came and pitched together at the waters of Merom, to fight

against Israel. And the Lord said unto Joshua, Be not afraid because of them: for to-morrow about this time will I deliver them up all slain before Israel: thou shalt hough their horses, and burn their chariots with fire. So Joshua came, and all the people of war with him, against them by the waters of Merom suddenly; and they fell upon them. And the Lord delivered them into the hand of Israel" (Joshua xi. 4—8).

The name of this lake does not occur again in the Scriptures, but in Josephus it is referred to as the Lake of Samachonites; although whether the Lake Samachonites be the same as the Lake of Hûleh, and Hûleh identical with the waters of Merom, are points that have been the subject of a considerable amount of controversy. Mr. Grove considers the arguments brought forth are insufficient for proof; and Keil is of opinion that there is not any historical evidence whatever.

Mr. MacGregor, of *The Rob Roy*, has given an excellent description of the lake which he carefully explored. Stanley also has a graphic account of Joshua's battle.

North of the lake there is a plain, which forms part of the basin of Hûleh, it is about five miles wide, but the whole bed of the valley is mere swamp and marsh; the soil on its banks, however, is very rich, and here the wandering Bedouins encamp, spending their time in fishing and shooting, which is abundant all round the neighbourhood of the lake, pelicans and wild ducks abound, and storks; wild boars may also be found in the thick jungle, which forms an almost impassable barrier to the lake.

Somewhere in the neighbourhood of the waters of Merom the travellers' camp is generally pitched for the night; care will be taken by every good dragoman to see that the camping-place is not in a damp and marshy spot, where

malaria may be expected. About an hour's journey from 'Ain Mellâhah there are some capital camping-places, especially near **'Ain Belât**, a charming spot, where there are some very old ruins. From here the traveller will have a near and uninterrupted view of Hermon, and should it be a good sunset its effects will be witnessed with lively emotion. In spring time he will find his tent in the morning tolerably damp, and the vast plain on the right sparkling with the dew of Hermon.

A journey of about an hour from 'Ain Belât across the plain brings us to a spot of great interest—it is **Tell-el-Kâdi** (the Hill of the Judge, or the Judge's Mound), corresponding with the **Dan** of Scripture and the Laish of the Phœnicians. The Tell, or mound, is about a quarter of a mile in diameter, and about fifty feet above the plain; beneath it bursts out a beautiful crystal spring, which sends forth its living stream through the plain; while from beneath a wide-spreading terebinth—which marks the site of a Muslim grave on the side of the mound—issue some sparkling rills, which add their contributions to the stream. The mound, with the further mound rising behind it, mark the site of the town and citadel of Dan, the northern frontier of the Holy Land; while the spring at its foot is the **Fountain of the Jordan**, one of the largest and most important springs of that sacred river. The history of Dan is briefly as follows:—When Abraham pursued the captors of Lot, he "went even unto Dan," and with the few men of his household recovered him and the booty. It was the most northerly city of Palestine, as Beersheba was the most southerly; and the expression, "from Dan to Beersheba," is known to all, both in its literal and metaphorical sense. It was used in the same way ages ago (see Judges xx. i; I Sam. iii. 20, etc.) It was in-

habited by Zidonians, but the Danites "sought them an inheritance to dwell in," and five men sent "to spy out the land, and to search it," chanced to light upon this snug place, and reported, "We have seen the land, and, behold, it is very good . . . . Be not slothful to go, and to enter to possess the land. When ye go, ye shall come unto a people secure, and to a large land . . . . . a place where there is no want of anything that is in the earth" (Judges xviii. 9, 10). So six hundred Danites went up from the south towards Laish, and on their way they stopped at the house of Micah, the freethinker; stole his gods, took away his priest, and then came to Laish, where they found a people "quiet and serene." They slew them all, and then set up the graven image which Micah had made, and established themselves upon this hill, which they called Dan, after the name of their father. Later on, this place became the scene of more idolatrous worship. Here it was that Jeroboam set up one of the golden calves, the other being at Bethel, as a substitute for the religion of their fathers, forsaken when the kingdom was separated (1 Kings xii. 28). The spot where the image was set up is said to be at the south-west corner of the mound. It was ultimately conquered by Benhadad, King of Syria. On the east of the Plain of Hûleh will be seen a range of mountains; these are the hills of Bashan, still covered with their famous oaks. They will recall the words of Moses, which he spake to Israel before his death: "And of Dan he said, Dan is a lion's whelp; he shall leap from Bashan" (Deut. xxxiii. 22). In a figurative sense these hills and oaks are referred to in Scripture. "The hand of the Lord of Hosts shall be upon . . . . all the cedars of Lebanon, that are high and lifted up, and upon all the oaks of Bashan" (Isa. ii. 13). In the vision of judgment, Zechariah exclairns, "Open thy doors, O Lebanon, that the fire

may devour thy cedars. Howl, fir-tree; for the cedar is fallen; because the mighty is spoiled: howl, O ye oaks of Bashan; for the forest of the vintage is come down" (Zech. xi. 1, 2).

It is an interesting fact, that the word "Kady" in Arabic corresponds exactly with "Dan" in Hebrew, and means a judge. In the blessing given by Jacob to his sons, this is the portion of Dan. "Dan shall judge his people, as one of the tribes of Israel. Dan shall be a serpent by the way, an adder in the path, that biteth the horse heels, so that his rider shall fall backward. I have waited for thy salvation, O Lord" (Gen. xlix. 16—18).

The journey from Tell-el-Kâdi, or Dan, to Bâniâs, is short, but exceedingly beautiful, and has been thus admirably described by Stanley:—

"With Dan, the Holy Land properly terminates. But the easternmost source of the Jordan, about four miles distant, is so intimately connected with it, both by historical and geographical association, that we must go forwards yet a little way into the bosom of Hermon. Over an unshaded carpet of turf—through trees of every variety of foliage—through a park-like verdure, which casts a strangely beautiful interest over this last recess of Palestine, the pathway winds, and the snowy top of the mountain itself is gradually shut out from view by its increasing nearness; and again there is the rush of waters through deep thickets, and the ruins of an ancient town—not Canaanite, but Roman—rise on the hill-side; in its situation, in its exuberance of water, its olive-groves, and its views over the distant plain, almost a Syrian Tivoli."

This is

BÂNIÂS OR CÆSAREA PHILIPPI.

[The usual camping-place is beside the stream flowing from the source of the Jordan. It is a picturesque spot, in a

fine grove of olives, and green park-like grass, commanding too some charming peeps across the ravine. Travellers should determine to spend at least a day in this delightful neighbourhood.]

Bâniâs was known as the Greek Paneas, from the sanctuary of Pan (p. 324). It was adorned by Herod the Great, who erected a temple over the spring of the Jordan, in honour of Augustus Cæsar. His son, Philip the Tetrarch, enlarged the town, and called it Cæsarea, in honour of Tiberias Cæsar, and, as there was already a Cæsarea on the Mediterranean, he added Philippi. By Agrippa II. it was named Neronias, but this name soon died out, and it became generally known as Cæsarea Paneas, a name which is preserved in the modern name of Bâniâs.

Nothing is known of the very ancient history of this remarkable place, although Dr. Robinson and Schwarz agree that it corresponds with Baal-Gad, the northern boundary of Joshua's victories. "Joshua took all the land, even from the Mount of Halak that goeth up to Seir, even unto Baal-Gad in the valley of Lebanon under Mount Hermon" (Joshua xi. 17). See also xii. 7, xiii. 5.

Baal-Gad is probably identical with Baal-Hermon (Judges iii. 3; 1 Chron. v. 23).

The greatest interest which the modern traveller feels in visiting Bâniâs is, that by almost universal consent, it is regarded as the scene of the Transfiguration (p. 287). It was without doubt consecrated by the presence of Christ, who received from St. Peter that attestation to His Divinity which has been the foundation motto of the Roman Catholic Church (p. 324); and an unauthentic tradition, but dating from Eusebius, has claimed for this spot that it was here Christ healed the woman having an issue of blood.

The situation of Bâniâs is exceptionally beautiful, being

on the mountain slope, with ravines on either side, and everywhere sparkling streams of water and therefore luxuriant vegetation. The **modern village** has about fifty or sixty houses, and one or two shops. There is a rough bridge over the Jordan made of antique pillars minus the capitals; parts of the old citadel are still to be seen, and its massive walls and towers can be traced. In several of the houses old pillars are built up into the modern dwellings, notably in that of the Sheikh of the village. It will be observed that on the roof of nearly every house there is a booth made of green branches, and raised upon stout pedestals of wood. This is the summer sleeping-place, and is designed for the inhabitants to be raised above the swarming scorpions, lizards, and vermin.

Several picturesque views may be obtained among the ruins, especially from the bridge and the citadel. These will not attract the interest of the visitor, who will at once proceed to the spot where all the present interest in Bâniâs centres. It is the **fountain** or source of the Jordan, which bursts out in a series of many streams, and forming a large basin, flows hence in one copious stream. Behind it rises a precipitous red limestone cliff, in the face of which is a cave, or grotto, the Paneum, or Sanctuary of Pan, from which the town took its name. On the face of the rock will be seen niches, with inscriptions which tell of the purpose for which this grotto was used. On the summit of the cliff Herod erected a white marble temple; now there is a *wely* in honour of St. George on the same spot. A fine view of Bâniâs and its surroundings may be obtained here, when it will be seen how extensive the ruins are, which cannot be so well appreciated when the traveller is actually amongst them.

As the traveller stands at the foot of the cave and looks

at that grotto, where, perchance, in early days Baal was worshipped (p. 322), where, without doubt, the Greeks, who always associated caves and grottoes with the worship of Pan, paid their devotions to that deity, he will recall with some emotion that scene recorded in Matt. xvi. 13, "When Jesus came into the coasts of Cæsarea Philippi, He asked his disciples, saying, Whom do men say that I the Son of man am? And they said, Some say that thou art John the Baptist; some, Elias; and others, Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it."

Stanley says with reference to this, and to the scene of the Transfiguration (Matt. xvii.), Jesus "came into 'the parts,' unto 'the villages' of Cæsarea Philippi. It is possible that He never reached the city itself; but it must at least have been in its neighbourhood that the confession of Peter was made. The rock on which the Temple of Augustus stood, and from which the streams of the Jordan issue, may possibly have suggested the words which now run round the dome of St. Peter's. And here one cannot but ask, What was the 'high mountain' on which, six days from that time, whilst still in this region, He was transfigured before his three disciples? It is impossible to look up from the plain to the towering peaks of Hermon, almost the only mountain which deserves the name in Palestine, and one of whose ancient titles was derived from this circumstance, and not be struck with its appropriateness to the scene."

It was here, or hereabouts, that "on the next day when they were come down from the hill, much people met Him," and He cast out the devil his disciples could not; here He warned his disciples of his approaching end; here He "took a little child and set him in their midst;" and then, when his work in this northern limit of his travels was completed, and the time of his death drew nigh, He set forth to Jerusalem for the last time. "And it came to pass, when the time was come that He should be received up, He stedfastly set his face to go to Jerusalem" (Luke ix. 51).

Every traveller who has half a day at his disposal should make an excursion to the **Castle of Subeibeh** (*Kul'at es Subeibeh*). The hill on which it stands is about 2,500 feet above the sea level, and is a conspicuous object. The ascent may be made on horseback or on foot, or a combination of the two, the horses being used only for the level part of the journey. If the usual track, which the guide will point out, is traversed, the ascent is by no means difficult; but if an attempt be made to scramble over the avalanches of stones on the face of the hill, the traveller may regret his undertaking.

The ruins are very extensive—much more so than could be imagined when gazing at them from Bâniâs; and in a careful examination it will be found that they represent the architecture of every age—from the Phœnician to the seventeenth century. The origin and early history of the castle are unknown. The edifice is about three hundred yards long, and a hundred wide at each end. The stones are bevelled, and the masonry is massive; some of the arches and niches are curious and rich in their ornamentation. Many Arabic inscriptions will be found on some of the walls. The best preserved part of the castle is the south; the most ruinous, the south-east. The walls enclosing the castle have broken

away, and fallen over the precipice; in some places, the natural rock is higher than the walls. On the south-west, the wall overhangs a precipice going sheer down for about a thousand feet into the wild and desolate valley. The View from this castle is exquisite, and should by no means be omitted, as it is considered to be the grandest in Syria, comprehending endless tiers of hills—the hills of Bashan, the hills of Galilee, the slopes of Hermon, the great plain of Hûleh, with its many waters; and right below, the village of Bâniâs, etc. A visit should be made to the cisterns, which are curious, but the traveller is recommended not to drink the water from them.

The descent into the valley should be made from the south-east. It is sharp at first, and then rises over a knoll, and soon the Damascus road is reached.

MOUNT HERMON.

The ascent of Mount Hermon should not, under any circumstances, be undertaken without a guide. Hermon ("Lofty or Prominent Peak") occupies a most commanding position, and is visible from Sarepta, Tyre, and even from the depths of the Jordan valley by the Dead Sea. Its ancient names all describe this position. Sion (Deut. iv. 48) ("the Upraised"), so named because it towers above the other mountains. Sirion ("the Glittering") it was called by the Sidonians; Shenir ("the Clattering") by the Amorites (Deut. iii. 9). Both of these words, too, mean "breastplate." The mountain is now called Jebel-esh-Shiekh ("the Chief Mountain")—also suggestive of its imposing appearance. Twice in Scripture the name of Baal-Hermon is given to the mountain—no doubt the result of the worship of Baal in that "high place" (Judges iii. 3; 1 Chron. v. 23).

Mount Hermon has been called the Mont Blanc of

Palestine. It was the great landmark for the northern border of the Israelites, and it rises about ten thousand feet above the level of the sea. There are three separate heights which form the summit, and they are raised two or three thousand feet above the main chain. The loftiest peak is on the north; the second height is three hundred yards to the south of the highest one; beneath it, about five thousand feet from the summit, are the highest sources of the Pharpar. The third height is about a quarter of a mile to the west, and is separated from the two former by a small valley. The views from the summit are, of course, very extensive and deeply interesting. That from the greatest height takes in the Bukâ'a, and the ranges of Lebanon and Anti-Lebanon. The great eastern plain is well stretched out before the second or southern height; and from the third or western peak a great part of Syria is seen. Far away to the south are the mountains of 'Ajlûn, stretching towards Moab; and we can follow with the eye the course of the Jordan, with the lakes of Tiberias and Hûleh, the mountains of Gilead on the one side, and those of Samaria on the other. On the west lie Samaria and Galilee, reaching to Carmel, which is seen, together with Tyre and the Mediterranean. Beyond Tyre rises the range of Lebanon, which prevents our seeing further north. We see Anti-Libanus and the plain of Damascus, which extends as far as the "Meadow Lakes" to the north-west. To the south of this limit rise conspicuously to view the complete chain of the Haurân.

Round a rock which forms the crest of the second peak, there remain the foundations of a circular wall, composed of large stones; and within the enclosure are heaps of well-shaped stones, which must have at one time formed part of a building; bevelling and moulding are still to be seen. There is also a fragment of a column; and the form of a

temple—small certainly—can be traced. The ruins stand on the edge of the mountain, and beneath is a great gulf, so that inevitably as the temple decayed, the columns and other parts of the building must have rolled down the declivity. The stones composing the ring appear to be of more ancient date than the remains of the temple. It would appear a strange site for a sanctuary, as it must have been for so many months of the year covered with snow, if we had not the fact that the Syrians selected the summits of mountains for the worship of their gods; and when the Israelites entered the land, they were instructed to "utterly destroy all the places, wherein the nations which ye shall possess served their gods, upon the high mountains, and upon the hills" (Deut. xii. 2). St. Jerome mentions that there was a temple on Mount Hermon, "in which the heathen from the region of Paneas and Lebanon meet for worship."

Stanley says:—"So long as its snowy tops were seen, there was never wanting to the Hebrew poetry the image of unearthly grandeur which nothing else but perpetual snow can give, especially as seen in the summer, when the firmament around it seems to be on fire. And not grandeur only, but fertility and beauty were held up as it were on its heights, as a model for the less fortunate regions which looked up to it. 'His fruit shall shake like Lebanon' (Ps. lxxii. 16). The 'dews' of the mists that rose from its watery ravines, or of the clouds that rested on its summit, were perpetual witnesses of freshness and coolness, the sources, as it seemed, of all the moisture, which was to the land of Palestine what the fragrant oil was to the garments of the high-priest; what the refreshing influence of brotherly love was to the whole community."

Hermon is the second mountain of Syria for height, being perhaps only three or four hundred feet lower than the

highest point of Lebanon. Limestone composes the main part of the mountain. The loftiest peak, which is an obtuse truncated cone, is quite destitute of trees and verdure, and the snow never disappears from its summit. In spring and summer it is thickly covered, but as the year advances it partially melts, and has a streaked appearance, and at last only a few white lines, until the winter again, early in November, gives it the great white dome. The mountain is covered in places with soft chalk, and in the southern spurs, near Hâsbeyâ, basalt is found. A ravine on the north side divides Hermon from Anti-Libanus. Bears (*Ursus Syriacus*) are to be found on Mount Hermon, very much like the common brown bear. Game abounds, too, and foxes and wolves are found on the slopes.

If the traveller be a botanist, he will find much to interest him on Mount Hermon. April is the month when the blossoms abound. For an account of the flora and vegetation of the mountain, see p. 52. The vine is cultivated on its slopes, and several wild fruits are found high up; and on the western slope, at no less a height than over five thousand feet, the almond-tree flourishes to such an extent that this part has received the name *Akabet el Lôzi* (Almond Mountain). Vegetation gradually ceases towards the top, and near the snowy crown nothing but the *Ranunculus demisus* is found.—(*L. H.*)

FROM BÂNIÂS TO DAMASCUS.

Almost immediately after leaving Bâniâs the ascent commences, and the roads are bad. Those who have not paid a visit to the Castle of Subeibeh can, from the top of the first high hill, see all the principal ruins with the aid of a field-glass. **Mejdel**, a Druse village, is passed, and then a series of further ascents are made, while the head of Hermon,

covered deeply with snow as late as to the end of May, is on our left. A lofty plain, named **Merj-el-Hadr**, is crossed, and a wild glen with a noisy stream is entered; then down, sometimes past oases of beauty in wildernesses of desolation, until a halt is made in a rocky valley near **Beit Jenn**. A pleasant road beside the brook, called at this part Jenâni, and afterwards, when united with another tributary, the Pharpar. After about forty minutes' ride, we enter a large plain, with remarkably fine views all round, and especially of Hermon, which here assumes an aspect altogether different from that to which the traveller working northwards has been accustomed; but no place of importance is visited until Kefr-Hauwar is reached.

Kefr-Hauwar is the usual camping-place between Bâniâs and Damascus; the village is large, and surrounded by pleasant gardens and groves; the houses are curiously built, terrace upon terrace, on the hill-side. The inhabitants are Muslims, and not always very friendly to Christian travellers who encamp outside their village; care should be taken, therefore, not to give any occasion of offence. There is nothing in the village to call for special attention, except an unknown ruin, and a tradition as to its being the burial-place of Nimrod.

Proceeding towards Damascus, the traveller, whether he goes by the road to the right or that to the left, has before him a long, wearisome ride over a bleak desert, without anything to attract special attention, until he reaches a spot where the old Roman road, leading to Damascus from Egypt and Palestine is gained. It is a spot which will be for ever memorable, as there is no good reason to doubt the tradition which states that here St. Paul beheld the wondrous vision which attended his conversion. "As he journeyed, he came near Damascus: and suddenly there shined round about him

a light from heaven: and he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou Me? . . . . And he trembling and astonished said, Lord, what wilt Thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do. . . . . And Saul arose from the earth; and when his eyes were opened, he saw no man: but they led him by the hand, and brought him into Damascus" (Acts ix.)

Before us is the great plain of Damascus, a sea of verdure; in the distance, to the right, will be seen the white minarets of the city, on the left the magnificent slopes of Lebanon; around, streams of water. Several towns and villages, without anything remarkable about them to call for special notice, are passed, and then the groves and gardens for which Damascus is so famous are entered, and the waters of Abana and Pharpar, which seem "to be better than all the waters of Israel," are beside us, and we enter the gate of the oldest city in the world.



Damascus.

[**Hotel Victoria**, recently established, situated in the large open square opposite the Diligence Station, just at the entrance to the City. Well furnished. Good cuisine and service.

Travellers under the arrangements of Messrs. Cook and Son always stay at this Hotel now, it having been found that the camping-place outside the town was not only inconvenient, but often damp.]

The **Ottoman Bank** has a branch in Damascus.

There are three or four European **Physicians** in Damascus, and several **Chemists.** (Inquire in the Derb-el-Mustakîm.)

The English Consulate is near Hotel Victoria.

Protestant Churches.—In the Christian Quarter of the town (p. 347).

PRINCIPAL SIGHTS.

Bazaars, p. 338
Castle, p. 346.
Christian Quarter, p. 347.
Environs of Damascus, p. 353.
Great Mosque, The, p. 341.
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" Naaman, p. 352.
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Street called Straight, p. 346.
Tomb of Saladin, p. 351.

[Travellers in Damascus who wish to wander about in the city after dark must be careful to carry a lantern; if found without one, they will find themselves under arrest, and find the position unpleasant into the bargain. These lanterns are simple contrivances, not unlike the Chinese lanterns used for Christmas trees. If the traveller finds his progress after dusk interrupted by a closed gate, he must shout, "*Ifta ya Hâris!*" *i.e.*, "Open, O watchman," and give a trifling fee. Here, as elsewhere, a fee will cover almost every difficulty.]

Damascus is the oldest city in the world (Josephus makes it even older than Abraham—*Ant.* i. 63). For the traditions of the events in the infancy of the human race, which are supposed to have happened in its vicinity, see *Pococke* ii. 115, 116. The story that the murder of Abel took place here is alluded to by Shakspeare (I. *King Henry VI.* i. 3).

Winchester. Nay, stand thou back, I will not budge a foot;
This be Damascus, be thou cursed Cain,
To slay thy brother Abel, if thou wilt.

Its fame begins with the earliest patriarchs, and continues to modern times. While other cities of the East have risen and decayed, Damascus is still what it was. It was founded before Ba'albek and Palmyra, and it has outlived them both. While Babylon is a heap in the desert, and Tyre a ruin on the shore, it remains what it is called in the prophecies of Isaiah—"the head of Syria" (Isaiah vii. 8). Abraham's steward was "Eliezer of Damascus" (Gen. xv. 2), and the limit of his warlike expedition in the rescue of Lot was "Hobah, which is on the left hand of Damascus" (Gen. xiv. 15).

How important a place it was in the flourishing period of the Jewish monarchy, we know from the garrisons which David placed there (2 Sam. viii. 6; 1 Chron. xviii. 6), and from the opposition it presented to Solomon (1 Kings xi. 24). The history of Naaman and the Hebrew captive, Elisha and Gehazi, and of the proud preference of its fresh rivers to the thirsty waters of Israel, are familiar to every one. And how close its relations continued to be with the Jews we know from the chronicles of Jeroboam and Ahaz, and the prophecies of Isaiah and Amos (see 2 Kings xiv. 28, xvi. 9, 10; 2 Chron. xxiv. 23, xxviii. 5—23; Isaiah vii. 8; Amos i. 3—5).

Its mercantile greatness is indicated by Ezekiel in the remarkable words addressed to Tyre. (The port of Beyrout is now to Damascus what Tyre was of old.) "Syria was thy merchant by reason of the multitude of the wares of thy making; they occupied in thy fairs with emeralds, purple, and broidered work, and fine linen, and coral, and agate. Damascus was thy merchant in the multitude of the wares of thy making, for the multitude of all riches; in the wine of Helbon, and white wool" (Ezek. xxvii. 16, 18). Leaving the Jewish annals, we might follow its history through continuous centuries, from the time when Alexander sent

Parmenio to take it, while the conqueror himself was marching from Tarsus to Tyre—(*Quintus Curtius* iii. 13; iv. 1; *Arrian* ii. 11)—to its occupation by Pompey. Its relative importance was not so great when it was under a Western power, like that of the Seleucids or the Romans; hence we find it less frequently mentioned than we might expect in Greek and Roman writers. This arose from the building of Antioch, and other cities in Northern Syria—to the letters of Julian the Apostate, who describes it as "the eye of the East"—and onward through the golden days when it was the residence of the Ommiad Caliphs, and the metropolis of the Mahomedan world—and through the period when its fame was mingled with that of Saladin and Tamerlane—to our own days, when the praise of its beauty is celebrated by every traveller from Europe. It is evident, to use the words of Lamartine, that, like Constantinople, it was a "predestinated capital." Nor is it difficult to explain why its freshness has never faded through all this series of vicissitudes and wars.

Among the rocks and brushwood at the base of Anti-Libanus are the fountains of a copious and perennial stream, which, after running a course of no great distance to the south-east, loses itself in a desert lake. But before it reaches this dreary boundary, it has distributed its channels over the intermediate space, and left a wide area behind it, rich with prolific vegetation. These are the "streams from Lebanon," which are known to us in the imagery of Scripture (Song of Sol. iv. 15), and the "rivers of Damascus," which Naaman, not unnaturally, preferred to all the "waters of Israel."

By Greek writers, the stream is called Chrysorrhoas (*Strabo* xvi. 2; *Ptolem.* v. 15—19. See *Pliny N. H.* v. 16), or "the river of gold." And this stream is the inestimable

inexhausted treasure of Damascus. The habitations of men must always have been gathered round it, as the Nile has inevitably attracted an immemorial population to its banks. The desert is a fortification round Damascus. The river is its life. It is drawn out into watercourses, and spread in all directions. For miles around it is a wilderness of gardens—gardens with roses among the tangled shrubberies, and with fruit on the branches overhead. Everywhere among the trees the murmur of unseen rivulets is heard. Even in the city, which is in the midst of the garden, the clear rushing of the current is a perpetual refreshment. Every dwelling has its fountain, and at night, when the sun has set behind Mount Lebanon, the lights of the city are seen flashing on the waters."—(*Conybeare and Howson's Life and Epistles of St. Paul.*)

Damascus remains the true type of an Oriental city. Caravans come and go from Bagdad and Mecca, as of old; merchants sit and smoke over their costly bales in dim bazaars; drowsy groups sip their coffee in kiosks overhanging the river; and all the picturesque costumes of the East mingle in the streets. The first view of the town from one of the overhanging ridges is like a vision of the earthly paradise. Marble minarets, domes glittering with the crescent, massive towers, and terraces of level roofs rise out of a sea of foliage, the white buildings, shining with ivory softness through the broad dark clumps of verdure, which, miles in depth and leagues in circuit, girdle the city—making it, as the people love to say, a pearl set in emeralds. It is a wilderness of bloom, and fragrance, and fruitage, where olive and pomegranate, orange and apricot, plum and walnut, mingle their varied tints of green—a maze of flowering and scented thickets, pierced with wild woodland glades, that are sweet with roses and jasmine blossom, and alive with babbling

springs and rivulets. And close up to the forest edge comes the yellow desert, and around it are the bare mountains, with the snowy crest of Hermon, standing like a sentinel with shining helmet, on the west—"the tower of Lebanon which looketh toward Damascus."—(*J. D. B.*)

The **Biblical Allusions** to Damascus are very numerous. After the reference to it in the time of Abraham (Gen. xiv. 15) (p. 334), the next reliable notice is found in 2 Sam. viii. 5. "When the Syrians of Damascus came to succour Hadadezer, king of Zobah, David slew of the Syrians two and twenty thousand men. Then David put garrisons in Syria of Damascus, and the Syrians became servants to David." For an account of the battles between the kings of Judah and Israel, and the kings of Damascus, see 1 Chron. xviii. 5, 6; 2 Kings vi., vii., viii., xi., xiii., xiv., xv., xvi. The prophetical utterances concerning the city, are chiefly Isa. xvii.; Amos i. 3—5; Jer. xlix. 23—27. In the New Testament, it will be remembered that St. Paul was converted on his way hither (p. 330), and that when "the governor under Aretas the king, kept the city of the Damascenes with a garrison" (2 Cor. xi. 32, 33), sought to apprehend Paul, he was let down in a basket through a window and escaped his hands. There is no doubt that there were many synagogues here, for St. Paul, when he went unto the High Priest, "desired of him letters to Damascus to the synagogues" (Acts ix. 1, 2). During the residence of Paul here "he preached Christ in the synagogues that He is the Son of God . . . and confounded the Jews which dwelt at Damascus, proving that this is very Christ" (Acts ix. 20—22). Christianity flourished here so extensively that in the time of Constantine the Great Temple was converted into a Christian church (p. 342).

The **population** of Damascus has been variously esti-

mated, in round numbers it may be taken as about a hundred and fifty thousand, of whom about a hundred thousand are Muslims, and six thousand Jews. The Mahomedans of Damascus are notorious for their fanaticism; and the horrible massacre of July, 1860, when they fell upon the Christians and slaughtered six thousand of them in the streets, and burnt the quarter of the city they inhabited (p. 347) is still fresh in memory.

At least several days should be devoted by every traveller to this remarkable city.

The Bazaars

of Damascus are celebrated all the world over, and will interest the traveller as long as he stays in the city: for here, every day, and at all hours of the day, may be seen an assemblage of people such as probably cannot be seen in any other bazaar in the East. Although Cairo contains a much larger population than Damascus, its bazaars are by no means so extensive or imposing; nor is it difficult to find the reason of this superiority, for whereas the capital of Egypt supplies chiefly its own inhabitants only, the whole population of the Haurân, as well as the Bedawîn of the eastern district, depend upon Damascus for the necessaries and comforts of life.

The bazaars are in long avenues, roofed over; not a mere jumble of miscellaneous shops, but each bazaar devoted to some special trade or manufacture. There is the **Saddlers' Bazaar**, where the gay but uncomfortable Syrian saddles may be seen in all their varieties, and any useful articles connected with saddlery purchased. The **Silk Bazaar**—where English travellers generally linger to inspect the gorgeous robes of Damascene work, and to purchase at least one of those gay head-dresses (*Keffîyeh*) which have charmed them

so often in Palestine—is very attractive. There are a variety of specialities to be obtained here, such as worked table-cloths; the Bedawîn *'Abayeh*, or bernouse; silk scarfs, and elegant tobacco pouches. In the **Old Clo' Bazaar**, where second-hand clothes and other articles are sold by mock auction, is a centre of attraction, and there is generally a great deal of amusement to be made out of a visit. The **Fez Bazaar** should be visited, as it will reveal all the arts and mysteries of turbans, caps worn under the fez, and the paraphernalia of oriental head-gear. The **Greek Bazaar** is one of the most attractive, as here antiquities of all kinds are sold, and "Damascus blades" may be bought to the usual disadvantage. Some are really exceedingly pretty, the handles being wrought with all kinds of cunning workmanship. The "coffee sets" sold here are very choice; the cups are so small that five or six of them would only fill an ordinary English coffee-cup. These little vessels are beautifully painted or set in stones, and are fitted into delicately carved, thin, metallic receivers for handing to guests.

In addition to these there is the **Tobacco Bazaar**, where pipes, mouth-pieces, and such like things, can be obtained; the **Booksellers' Bazaar**, where none but Mahomedan books are sold; the **Coppersmith's Bazaar**, where, if the traveller can endure the noise, he will behold some wonderful dishes and culinary utensils; the **Boot and Shoe Bazaar**, where, as in Constantinople, richly decorated slippers and shoes can be obtained, and the yellow leather slippers, which ladies are fond of possessing on account of their softness. Without minutely describing the various bazaars in detail, it may be said that there are bazaars for every branch of trade and manufacture, and that the traveller may purchase anything he may require from a shoe latchet to a camel.

On Friday, the Market Day, the crowds are enormous, and then the "eye of the East" both sees and is to be seen, to the best advantage. Then, as in fact on other days, there will be seen Persians in gorgeous silks, Nubians in black and white, Greeks in national costume, Jews with ringlets and without, Bedawîn of the desert, pilgrims en route to Mecca—a marvellous medley, not to be seen anywhere else. The hubbub is generally terrific. "Now way must be made for some grandee; now a string of camels drives the crowd into a mass, or a party of midshipmen just arrived from Beyrout rush through the bazaars on fleet donkeys, scattering sherbet stalls as they pass. And in the midst of it all, the richly-robed merchants sit on the sills of their shops, smoking their tchibouks and sipping coffee with the most consummate indifference." In addition to the Bazaars, travellers will be interested in visiting the **Khâns**, where wholesale trade is carried on. They are for the most part owned by merchants of immense wealth, and the carpets of Persia, the muslins of India, the prints of Manchester, etc., etc., form the stock-in-trade.

The **Shops** are not less curious than the Bazaars or Khans, some are devoted to water-coolers and earthenware, some, and these especially worth visiting, for attar of roses. In the shops devoted to articles of consumption many peculiarities will be noticed; bakers' shops are filled with thin, warm, flat bread, and cakes; the confectioners', with every variety of coloured sweetmeat and pleasant beverages, supposed to be iced with snow from Lebanon; the butchers' shops, though less tempting, are curious from the way in which the meat is cut up, and exposed for sale. The **Restaurants** are numerous, and are to be found in the neighbourhood of the bazaars. Every traveller interested in these matters, should taste a Damascene cutlet, a dish or two

of vegetables, and some of the pastry which usually abounds in a richly coloured sauce.

The street vendors go about in legions; lemonade, raisin water, liquorice water, fruits, pistachio nuts—in short, everything that can be hawked about is sold in the streets; the cries of the sellers are amusing, and, when interpreted, to a certain extent, instructive. The bread boy cries, "O Allah! who sustainest us, send trade!" the drink seller cries, "O, cheer thine heart!" as he rattles his copper cups in his hand; and so on.

A day or two at least may be spent in wandering about the streets and bazaars.

Instead of describing how certain walks in and around Damascus may be made, and giving directions which few travellers follow, the places of principal interest will be described, and the dragoman, or the people at the hotel, will give the best practical information as to the order in which they should be seen according to the time at the disposal of the traveller. Carriages may be hired for the City and Suburbs at fcs. 2.50 (2s.) per hour.

THE GREAT MOSQUE.

[Until within a few years past, the Great Mosque was closed to all save Muslims. Now, Christians can obtain admission; only twenty persons, however, are allowed at one time, and this only upon application to the Consul. The charge is twenty francs for the party. Visitors will remember to take their slippers with them, and to give a small fee to the person who takes charge of their boots; if the slippers have been forgotten they may generally be hired.]

The mosque stands in the midst of a spacious quadrangle, and is as large, or larger, than the Mosque of Omar. It has

been pointed out by good authorities that this building, so venerated by the followers of the prophet, exhibits three distinct styles of architecture, marking three great epochs in its history, and proclaiming the three great dynasties that had successively possessed it. First of all it had been a heathen temple, and its massive stones, and beautiful arches and gate, proclaim Grecian or Roman architecture. Whether the temple was built by the Seleucidæ, the successors of Alexander the Great, who reigned in Damascus about a century before the Christian era, or by the Romans, who entered it under the leadership of Pompey, B.C. 64, cannot be determined, for these rulers succeeded so closely upon one another, that no great difference can be discovered, or could be expected, between their respective styles of architecture. It cannot be questioned, however, that a heathen temple once stood on this spot, in which, for several centuries, sacrifices were offered to the gods of Pagan mythology. When the decaying Roman Empire was divided into two great rival dominions of west and east, and the Power on the banks of the Tiber was outshone by the Power on the shores of the Bosphorus, Damascus owned the sway of the Greek Empire at Constantinople, and, after Constantine had embraced Christianity, the temple, which had been sacred to Jupiter, became sacred to Jesus, and was dedicated to John the Baptist. We know that the Christian faith immediately after the apostolic age advanced rapidly in Damascus; for Church history informs us that, at the Council of Nice, A.D. 325, convened to pronounce an authoritative opinion on the question of the Divinity of Christ, as raised by the Arian controversy, its metropolitan bishop attended with seven of his suffragans. Only about fifty years ago, a Greek inscription was found on a large stone, at one of the gates, to the following effect :—"This church of the blessed John Baptist

was restored by Arcadius, the son of Theodosius." Arcadius ascended the throne A.D. 395, seventy years after the establishment of Christianity by Constantine. His father is well known to have exerted all his power to extirpate heathen worship from every part of the empire. During his reign the temple at Damascus may have been pillaged and partly ruined. His son restored it, dedicated it to the worship of the true God, and caused a noble inscription to be placed above the principal door. There it still stands, as if in defiance of the crescent that has usurped the place of the cross, and as if prophetic of the day when Jesus shall reign over the hearts of the Damascenes:—

"Thy kingdom, O Christ, is a kingdom of all ages [that is, an everlasting kingdom], and thy dominion lasts throughout all generations."

Strange that Muslim fanaticism should have allowed such an inscription to remain upon the chief gate of their consecrated mosque, which sounds so like a protestation against their usurpation of the place.

For nearly three centuries the building continued to be the cathedral church for Syria, while Christianity was predominant in the land. When at last the city fell into the hands of the Muslims, partly by treaty and partly by treachery (A.D. 634), the church was equally divided between the followers of Christ and the followers of the prophet. "On the accession of Walîd, the sixth khalif of the Omenyades (A.D. 705), the whole church was demanded by the Moslems. The Christians refused, and showed that, by the terms of the original treaty, their rights were solemnly guaranteed to them. But Moslem policy, then as crooked as it is still, found an easy mode of evading inconvenient treaties; and the poor Christians were compelled to submit. The khalif immediately entered the church with guards, and ordered them to

remove or destroy every vestige of Christian worship. Standing on the great altar, Walîd himself directed the work of spoliation. Seeing his position, one of his followers, more superstitious or more timid than the rest, thus addressed him: 'Prince of the Faithful, I tremble for your safety. The power of that image against which you stand may be exerted against you.' 'Fear not for me,' replied the proud Moslem, 'for the first spot on which I shall lay my battle-axe will be that image's head.' Thus saying, he lifted his weapon and dashed the idol to pieces. The Christians raised a cry of horror, but their voices were drowned in the triumphant shout, 'Ullahu Ak-bar.' Having thus obtained possession, Walîd spared neither time nor expense in decorating the building. He made it the most magnificent mosque in his wide dominions. And even now, neglected and shattered as it is, it has few equals in the Mahomedan empire."—(*Ferguson's Sacred and Continental Scenes.*)

There are many things to see in the Mosque and Haram. The entrance *archway* on the west is antique and of very beautiful workmanship. The **interior** of the mosque is impressive, with nave and aisles supported by columns. The first things to claim attention will be the number of lamps hung from the ceiling, and the inscriptions from the Koran; the stained windows, the various praying places, and the handsome carpets covering the marble pavement. In the transept is a "chapel," said to contain the **Head of John the Baptist**, also said to have been found in the crypt of the church.

The **Pulpit** is solid and handsome; the **Mosaics** on the walls are old.

The **Court** is spacious, and contains in the centre a marble fountain, where the worshippers perform their ablutions before entering the mosque. Corridors surround the

court, and traces may be seen of the gilding with which they were once beautified. In the western part of the court is the "Dome of the Treasures," containing relics and MSS. of immense value, but its contents are never under any circumstances exhibited.

There are **three Minarets** to the mosque, and it is usual to ascend one at least. The **Minaret of the Bride,** *Mâdinet-el-'Arûs*, is the most ancient, and commands the best view. It is ascended by 160 steps. The **view** is magnificent. The traveller looks down upon the gardens of Damascus, a perfect fairy land, and sees the silver threads of Barada running like a network through the city and plain, and gazes upon the wonderful city crowded with a dense population, with here a cluster of mud huts, side by side with gaily painted dwellings, with marble courts and fountains, and every appearance of Oriental magnificence; and all around the bristling minarets of mosques, and the chief buildings and places of interest. The **Minaret of Jesus** *Mâdinet 'Isâ*, is so named from a legend that when Jesus comes to judge the world He will descend first to this minaret.

This mosque may, and, tradition affirms, does, speak of a very ancient worship; and it is highly probable that this was the site of the Temple of Rimmon, the god worshipped by the Syrians. If so, it was here that Naaman deposited his "two mules' burden of earth," and reared his own altar.

In the story recorded in 2 Kings v., as soon as he is healed, the Captain of the host of the King of Syria says: "Behold, now I know that there is no God in all the earth but in Israel;" and he makes the following strange request: "Shall there not then, I pray thee, be given to thy servant two mules' burden of earth? for thy servant will henceforth offer neither burnt offering nor sacrifice unto other gods, but

unto the Lord. In this thing the Lord pardon thy servant, that when my master goeth into the house of Rimmon to worship there, and he leaneth on my hand, and I bow myself in the house of Rimmon: when I bow down myself in the house of Rimmon, the Lord pardon thy servant in this thing."

It was probably in this temple that King Ahaz saw the altar, which so took his fancy that he had it reproduced in Jerusalem. "And King Ahaz went to Damascus to meet Tiglath-Pileser, King of Assyria, and saw an altar that was at Damascus: and King Ahaz sent to Urijah the priest the fashion of the altar, and the pattern of it, according to all the workmanship thereof. And Urijah the priest built an altar according to all that King Ahaz had sent from Damascus: so Urijah the priest made it against the king came from Damascus. And when the king was come from Damascus, the king saw the altar: and the king approached to the altar, and offered thereon (2 Kings xvi. 10—12).

The **Castle**, or Citadel, is an imposing-looking building, and one of the most prominent objects from a distance. It is a large quadrangular structure, built in 1219, and is surrounded by a moat. The walls, whose appearance of strength is exaggerated by the twelve immense towers at the four corners of the building, are supposed to be very ancient. Some curious weapons are preserved here, and also the sacred tent carried in the pilgrimage to Mecca; but travellers are very rarely allowed access to the castle further than to the great quadrangle.

The "**Street called Straight**," which the traveller will doubtless traverse from one end to the other, is no doubt the street referred to in the New Testament. It is not architecturally beautiful, nor is it actually straight, but all along its course, traces have been found of the colonnade with

which it was formerly adorned. It is a good English mile in length, and runs right across the city from west to east. Formerly it was much wider than it is at the present time. It still bears the name, *Derb-el-Mustakîm.*

In walking along this street, with an occasional short détour to right and left, the principal sights of the city may be seen.

The **Christian Quarter**, so memorable for the terrible scenes of 1860, still bears traces of those events. The churches, which were then destroyed, have been rebuilt. The story of the massacre is too long to tell in detail—how petty persecutions led to more serious ones, and how at last the storm which had been brewing burst with fearful violence. Colonel Churchill has told the story very graphically, and the traveller will like to read some of the details as told by him. By sunset on the terrible 9th of July the whole Christian Quarter was in flames; the water supplies were cut off, and miserable thousands were hemmed in by a hopeless enclosure of fire and steel. "No sooner had Abd-el-Kader"—who was then in Damascus—"gained intelligence of the frightful disaster, than he sent out his faithful Algerines into the Christian Quarter with orders to rescue all the wretched sufferers they could meet. Hundreds were safely escorted to his house before dark. Many rushed to the British Consulate. As night advanced, fresh hordes of marauders—Kurds, Arabs, Druzes—entered the city, and swelled the furious mob of fanatics, who now, glutted with spoil, began to cry out for blood. The dreadful work then began. All through that awful night, and the whole of the following day, the pitiless massacre went on. To attempt to detail all the atrocities that were committed would be repugnant to the feelings, and useless. . . . . . Hundreds disappeared, hurried away to distant parts of the surrounding country, where they

were instantly married to Mahomedans. Men of all ages, from the boy to the old man, were forced to apostatize, were circumcised on the spot, in derision, and then put to death. The churches and convents, which in the first paroxysm of terror had been filled to suffocation, presented piles of corpses, mixed up promiscuously with the wounded, and those only half dead, whose last agonies were endured amidst flaming beams and calcined blocks of stone falling upon them with earthquake shock. The thoroughfares were choked with the slain. To say that the Turks took no means whatever to stay this huge deluge of massacre and fire would be superfluous. They connived at it; they instigated it; they ordered it; they shared in it. Abd-el-Kader alone stood between the living and the dead. Fast as his Algerines brought in those whom he had rescued, he reassured them, consoled them, fed them. He had himself gone out and brought in numbers personally. Forming them into detached parties, he forwarded them under successive guards to the castle. There, as the terrific day closed in, nearly twelve thousand, of all ages and sexes, were collected and huddled together, a fortunate but exhausted retinue, fruits of his untiring ex r-tions. There they remained for weeks, lying on the bare ground without covering, hardly with clothing, exposed to the sun's scorching rays; their rations scantily served out—cucumbers and coarse bread. Lest they might obtain an unreserved repose, the Turkish soldiers kept alarming them with rumours of an approaching irruption, when they would all be given over to the sword.

"Abd-el-Kader himself was now menaced. His house was filled with hundreds of fugitives, European consuls, and native Christians. The Mahomedans, furious at being thus baulked of their prey, advanced towards it, declaring they would have them. Informed of the movement, the

hero coolly ordered his horse to be saddled, put on his cuirass and helmet, and mounting, drew his sword. His faithful followers formed around him, brave remnant of his old guard, comrades in many a well-fought field, illustrious victors of the Moulaia, where, on the 18th of December, 1847, 2500 men, under his inspiring command, attacked the army of the Emperor of Morocco, 60,000 strong, and entirely defeated it. The fanatics came in sight. Singly he charged into the midst, and drew up. 'Wretches!' he exclaimed, 'is this the way you honour the Prophet? May his curses be upon you! Shame upon you, shame. You will yet live to repent. You think you may do as you please with the Christians, but the day of retribution will come. The Franks will yet turn your mosques into churches. Not a Christian will I give up. They are my brothers. Stand back, or I will give my men the order to fire.' The crowd dispersed. Not a man of that Moslem throng dared raise his voice or lift his arm against the renowned champion of Israel." Consternation spread throughout Syria, and in every town and village the Christians anticipated a speedy doom.

The French and English squadrons, however, were seen off Beyrout, and the French standards were soon waving on the soil. But for the promptitude with which the assistance came, it may have been that the whole Christian race would have been immolated, the impression among the Mahomedans being, that the Sultan had issued a decree for the extermination of the infidel. As it was, sufficient restraints were loosened to give power to the vengeance and lust of the Turks, who, on a small scale, performed such bloody tragedies as have so recently been carried out to a more fearful extent in the "Bulgarian Atrocities." The sequel to the story of the massacre is thus told by Colonel Churchill:

"Achmed Pasha, the governor and military commander of Damascus, convicted on the evidence of a certain Saleh Zechy Bey, a Mahomedan—who boldly came forward and accused him of gross dereliction of duty, and of having, by his cowardice and impotence, caused the massacre, was shot. Three Turkish officers, who were present at the massacre at Hasbaya, and a hundred and seventeen individuals—chiefly Bashi-Bazouks, police, and wandering characters—met with the same fate. About four hundred of the lower orders were condemned to imprisonment and exile. Of the citizens, fifty-six were hanged. Of the notables, eleven were exiled to Cyprus and Rhodes, and their property sequestered for the time being. It has since been restored to their families. These notables are living in their places of exile with all the comforts and luxuries of life; one of them has celebrated his marriage. A sum of about £200,000 was proposed to be levied on the city, which three or four of its principal merchants could furnish alone with ease.

"Such is all the amount of retribution which outraged Christian Europe has been able to obtain for the wanton plundering and burning to the ground of the whole Christian Quarter of Damascus, entailing a loss to that unfortunate community of at least £2,000,000 sterling—for the inhuman, savage, and cold-blooded massacre of 6000 inoffensive Christians, who possessed no arms whatever; for the ravishing of their wives and daughters; and for the expulsion from their desolated hearths of 20,000 beggared and defenceless victims of Mahomedan rage and fanaticism, whose only crime was, to use the words of the British consul, 'that they were the followers of Christ.'"

The **Protestant Mission** is in this quarter of the city, and will be visited by all travellers with interest.

The **Jewish Quarter** is reached by crossing the Straight Street from the Christian Quarter. There are some very wealthy residents here, and some of the apartments of their spacious houses are accessible. The Jews have ten synagogues in the city.

Tombs and **Mausoleums** are to be found in various parts of the city; some of them are very floridly ornamented. The Tomb of Saladin is near the Great Mosque, and so also is the Mausoleum of Melek-ed-Dhaher Bibars, one of the most inveterate foes of the Crusaders. It is a fine specimen of Saracenic architecture.

Mosques abound in Damascus (there are 248 mosques and schools), but there is nothing in them to call for any special mention, as they do not materially differ from mosques elsewhere in Syria and Palestine. Having seen the Great Mosque (p. 341), the traveller may consider that he has seen all. One of the most singular and beautiful is the green-tiled mosque, Jâmi'a-es-Sunanîyeh, built by Senân Pasha, 1581. There are a great number of mosques in the suburb of Meidân (p. 352).

Gates.—The following Gates indicate the circuit of the old walls, and may be visited in the order in which they occur here. It will take best part of a day to make this tour, and visit the places indicated *en route*. The **East Gate** (*Bab Shurky*) is ruinous, and bears memorials of Roman masonry. From the mound adjoining it, there is a celebrated **view**. Near the closed gate, **Bab Kisân**—it has been closed for 700 years—tradition states that St. Paul was let down through the window in a basket and escaped (p. 337); and near here is a tomb under some trees, said to be the **tomb** of a **Saint George**, who assisted St. Paul to escape, and perished in consequence. The Latins look upon this as the scene of St. Paul's conversion. Half a mile east of the

Bab Kisân is the Christian Cemetery. Buckle, the famous English historian, lies buried here. A short distance from the **Little Gate** (*Bab es-Saghîr*) is a vast Muslim cemetery, where three of the wives of Mahomed lie buried, and many of the great men of the city, warriors and politicians. Here too is buried the celebrated historian, Ibn 'Asâker. From a mound in the cemetery the **view** is remarkable. The **Iron Gate** (*Bal-el-Hadîd*) is close by the Castle (p. 346), and the Serai, or Palace, now used as barracks. Between the Gates Bab-el-Hadîd and **Bab-el-Faraj**, where the walls are washed by the river, is the Saddlers' Bazaar, and near it is a **mammoth plane tree**, over 40 feet in circumference, with enormous branches; it is well worth seeing. The age of the tree is uncertain. **Thomas' Gate** (*Bab Tûma*), named after a Crusader who fought so gallantly as to gain the admiration of the Muslims who slaughtered him, is near the Protestant Mission (p. 350). Houses upon the wall will be observed near here, and they will illustrate the story of Rahab, who let down the spies, and of the escape of St. Paul in a basket (p. 337).

Returning to the East Gate, the traditional **House of Ananias** and the **House of Naaman** will be pointed out. The latter stands close to a tumble-down mosque. There is appropriateness in turning this traditional site into a Leper Hospital. (2 Kings v.)

The extensive **Suburb of Meidân** consists of a broad, badly-paved street, about a mile long, wherein a mixed multitude of folk from all the districts round about, and especially the Hauran, congregate. The mosques here are numerous, and sadly out of repair. The suburb is less interesting for its own sake than for the sight of the people who frequent it.

There are many interesting places to visit in the

Environs of Damascus.

1. **To Jobar.**—The ride is interesting, as the road passes through very beautiful scenery. Jobar is only a Muslim village, not much more than two miles outside the walls. Two or three legends attach to it. First, that the old synagogue, which has been a Jewish pilgrimage place for ages, is the spot where Elijah was fed by the ravens (p. 231); next, that Elijah here anointed Hazael to be King of Syria. The basis of this legend is in the words, "Go, return on thy way to the wilderness of Damascus, and when thou comest anoint Hazael to be King over Syria" (1 Kings xix. 15). The third is that Jobar corresponds with Hobah, the place to which Abraham drove the kings who had taken Lot prisoner: "He smote them and pursued them unto Hobah, on the left hand of Damascus" (Gen. xiv. 15).

(2) **To Sâlahîyeh and Kâsiûn.** This is a drive through gardens and orchards. It may be taken in the journey to Ba'albek (p. 356), or as a separate excursion. The **View** is the finest in Syria; some have gone so far as to say it is unequalled by any view in the world, but this is quite a matter of individual opinion. Sâlahîyeh has about 7,000 inhabitants, and is a favourite resort of the Damascenes. At Kâsiûn, a rocky hill close to Salâhîyeh, the Muslims declare that Abraham had the unity of God revealed to him; and Mahomed stood here, and made his celebrated comparison of Damascus with Paradise (see below). It is, therefore, a pilgrimage place. Close behind are the sterile limestone mountains in the dry and desolate region, than which, says Stanley, the peaks of Sinai are not more sterile. In front is the great sea of verdure, "so that you stand literally between the living and the dead. And the ruined arches of

the ancient chapel, which serve as a centre and framework to the prospect and retrospect, still preserve the magnificent story which, whether truth or fiction, is well worthy of this sublime view. Here, hard by the sacred heights of Salâhîyeh—consecrated by the caverns and tombs of a thousand Mussulman saints—the Prophet is said to have stood, whilst yet a camel-driver from Mecca, and, after gazing on the scene below, to have turned away without entering the city. 'Man,' he said, 'can have but one Paradise, and my Paradise is fixed above.'"—(*Stanley.*)

(3) To **Saidnáya** and **Helbon** is a two days' journey. The former is celebrated for its ancient convent erected by Justinian (?), and a miracle-working image of the Virgin. Helbon is in a land of vineyards, and possesses a few very ancient ruins. It is supposed to be the place mentioned by Ezekiel (xxvii. 18)—"Damascus was thy merchant in the multitude of the wares of thy making, for the multitude of all riches; in the wine of Helbon, and white wool."

(4) To the **Meadow Lakes** is an excursion that requires two days for its performance, and is interesting as giving the best impression of the fertile country round about Damascus. It is an excursion very rarely taken, and must never be attempted without a good guide.

DAMASCUS TO BEYROUT DIRECT.

[The diligence starts from the office close to Demetri's Hotel, and the distance of seventy miles is accomplished in about 13½ hours. It is necessary, in the busy season, to secure places early, as the accommodation is limited, and the good seats are few.

Private carriages may be ordered at Damascus—or Beyrout on the return journey—and these are much more comfortable. They hold five persons.]

The diligence road, constructed by a French Company in 1860, is an excellent one, and is, in fact, the only road in Syria.

Soon after leaving Damascus the Jebel Kâsiûn (p. 353) is seen on the right. The last views of the beautiful city will be gazed upon reluctantly; the villa of Abd-el-Kader (p. 347) will be seen on the right. **Dummar** is a little village, to the villas of which some of the Damascenes resort.

At **Hemeh** a halt is generally made, and horses changed. The scenery now becomes very interesting, the vegetation rich, and trees abound on every hand. It is the beautiful **Wady Barada.** No traveller will fail to observe how marvellous is the effect of the clear running waters, which are as rivers of life. When the Wady Barada is passed, the desolate plateau of **Sahra** is crossed, where the soldiers from Damascus are reviewed.

On the right is the village of **Dîmes**, with the Khân of the same name. Nothing can be a stronger contrast to the scenes lately passed than those upon which the traveller now enters. A rocky ravine leads to **Khân Meiselûn**, and after crossing a ridge of hill, enters the **Wady-el-Karn**, which was once celebrated for its banditti. It is a wild glen or ravine, and is nearly three miles in length. The next halting-place is **El-Judeideh**, at the end of the Wády-el-Karn. A long, and somewhat uninteresting, valley is now entered. On the right is the village of **Mejdel**, above which are some beautiful ruins of a temple of very ancient date. They are well worth seeing; and the view over the plain of Bukâ'a is remarkable, bounded as it is by the whole mountain-chains of Hermon and Lebanon. **Chalcis** is the remnant of a once-flourishing city. It was given by the Emperor Claudius to Herod, grandson of Herod the Great. Little, however, is known of the place, and nothing of its

origin; it is referred to by Josephus. Crossing the river **'Anjar,** and further on a tributary of the Lîtâny, with the village of Kub Elîas on the left, the broad valley of the Bukâ'a is crossed.

At **Shtôra,** where a halt is again made, there is a road to Ba'albek, which may be reached in about seven hours. From here the ascent is made up the mountain of Lebanon by a series of wonderful zigzags. When the summit is reached, the view is magnificent beyond description.

The route from Shtôra to Beyrout is identical with that elsewhere described.

FROM DAMASCUS TO BEYROUT, VIA BA'ALBEK.

This journey may be done comfortably as follows: Camp the first night at **Surghâya,** and reach Ba'albek about the middle of the following day. Stay there the night, and for a few hours of the next morning, then on to Shtôra, and camp either there or on the slope of Lebanon, and the next day to Beyrout; or, if time permits, the journey may be made by Salâhîyeh and Kâsiûn (p. 353), then stay the night at 'Ain Fîjeh, a short day's work, then to Surghâya, and then as above.

Leaving Damascus, we travel by the French diligence road to Dummar (p. 355), then, turning to the right, enter a barren gorge, a marvellous contrast to the view of Damascus just left behind (p. 336). Then a portion of the plain of Sahra is crossed, and the scene altogether alters. High cliffs are on our right hand, in which are any number of tombs, some with Greek inscriptions; while on the left are naked limestone rocks, which will remind the traveller of the Dolomites, or if he has not visited that wonderful region, will suggest to him mammoth architectural ruins. **Bessîma**

and Ashrafîyeh are two villages, connected by a rock tunnel, supposed to have been made by Zenobia, to conduct the water from 'Ain Fîjeh to Palmyra, or what is more feasible, it may have been a channel for water to Damascus. A glen is now entered, so exquisite that the traveller, coming from the sterility of Palestine, finds himself in a new world. The river dashes at his feet, and upon the banks, which it waters, life and beauty, in luxuriant profusion, strike one in contrast to the desolation and death around. Every variety of fruit-tree is seen, the walnut predominating, and groves, and orchards make glad this strange and solitary place. Passing the village of Fîjeh, we arrive in about five minutes at the

Fountain of Fîjeh ('Ain Fîjeh), the principal source of the Abana. There is an old temple, in ruins, above the spring, and at its base there is a cave. From this there rushes up—not a mere fountain—but a full-grown river, which dashes and splashes over rocks and stones for about eighty yards, and then joins another and much smaller branch of the Barada, and the two, thus joined together, make one river, which the Arabs of to-day call Barada, and the ancients called Abana. One sympathizes here with the saying of Naaman, "Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel?" (2 Kings v. 12).

The Ruins are probably those of a temple, dedicated to the god of the river, and are of very ancient date. It is,, however, a matter of pure conjecture when, or why, or by whom, the temple was built.

'Ain Fîjeh is a capital place at which to camp (p. 356), but if this is not in accordance with the traveller's programme, he should at least spend an hour or so in its vicinity. Proceeding on our journey, we pass over ledges of rock and steep embankments, first this side of the river, and then that, sometimes through green fields, and then by chalky passes,

until we reach **Sûk Wady Barada**, a charming spot, and one often selected as a camping-place, as it stands in the midst of orchards, close beside the river, and with exquisite scenery all around. Sûk Wady Barada is identical with the ancient city of **Abîla** (probably the same as Abel). It is referred to—or rather the district around it—in St. Luke's Gospel, iii. 1, "Now in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being Governor of Judæa, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Ituræ and of the region of Trachonitis, and Lysanias the *tetrarch of Abilene*." Josephus makes mention of the place, but its history is not easily connected. Lysanias was assassinated by the command of Cleopatra, and the territory passed to Philip the tetrarch to Agrippa, and then to Herod Agrippa.

Abîla was in Christian times a bishop's see, and was sacked by the Muslims, A.D. 634.

On the rock in which there are many tombs, there are also two Latin inscriptions, one of which may be translated as follows: "Imperial Cæsar, Marcus Aurelius Antoninus, the August, the Lord of Armenia, and Imperial Cæsar Lucius Aurelius Verus, the August, the Lord of Armenia, restored this road, which had been torn away by the violence of the river, by the instrumentality of Julius Verus, Legate of the Province of Syria, who was also their own friend, at the expense of the people of Abilene."

Perched on the top of a high hill is the so-called **Tomb of Abel**; (*Kabr Habil*) it is a Muslim Wely, and is thirty feet long. This is also the supposed site of his murder. There are a few other ruins in the immediate neigbourhood.

Our course now lies through the glen of the Barada until we reach the **Plain of Zebedâny** about three miles in breadth, surrounded with mountains. The plain is richly

cultivated and in the village of Zebedâny, which has a population of over three thousand, there is an abundance of trees and gardens, richer in their profusion than the traveller will have seen anywhere else in Syria.

The village on the high hill above Zebedâny is **Blûdân**, the summer residence of the Damascus British Consul, and other people of importance. Crossing the watershed between Damascus and Bukâ'a by a series of zig-zags, we arrive at **Surghâya**, a village nestling under the highest peak of Anti-Lebanon. This is a favourite camping-place; the villagers are simple and pleasant, and some of their houses scrupulously clean; there are no remarkable antiquities in the neighbourhood except some rock tombs. Next morning the journey will be continued through a rugged country. There is a choice of three roads, the pleasantest being that by way of the village of Yahfûfeh and Neby Shît, supposed to be the tomb of Seth. His sepulchre is 121 ft. long! From these villages the view of the whole range of Lebanon, a mighty wall of dazzling snow, with the richly-cultivated plain of Bukâ'a below, is grand beyond description. The hill-sides are curious for the varied colouring they exhibit, ranging from pale slate to red. With exquisite views all around us, we continue until we reach the village of **Bereitân**, supposed to be Berothai, a city of Hadadezer, from which "King David took exceeding much brass" (2 Sam. viii. 8). In about an hour after leaving this village, the ruins of Ba'albek are visible.

BA'ALBEK.

[Travellers either camp on ground opposite the ruins, kept exclusively for Messrs. Cook & Son, or stay at the new Hotel, which is very clean and well kept.]

Ba'albek is the Heliopolis of the Greeks and Romans, celebrated for its sun-worship in the temple which was one of the wonders of the world. There is an inscription in the grand portico of the temple still existing, which has been translated thus: "To the great gods of Heliopolis. For the safety of the lord Ant. Pius Aug., and of Julia Aug., the mother of our lord of the Castra (and) Senate. A devoted (subject) of the sovereigns (caused) the capitals of the columns of Antoninus, whilst in the air (to be) embossed with gold at her own expense."

John Malala, of Antioch, a writer of the seventh century, states that "Ælius Antoninus Pius built at Heliopolis of Phœnicia, in Lebanon, a great temple to Jupiter, which was one of the wonders of the world."

From the expression of the inscription, "To the great *gods* of Heliopolis," it would appear that the Great Temple was originally a Pantheon. Coins of a very early date show that there were two temples at Ba'albek—the greater one corresponding with the Pantheon, and the lesser with the temple which was probably the Temple of Baal. The word "Baal" means in the Hebrew language *lord*, and was given by the Phœnicians and Canaanites to their chief deity, the sun; the female sharer of his honours being Ashtoreth, or Astarte, the moon. Ba'albek means, in the Arabic language, *the city*, or *crowded place of the sun*, and in all pro bability corresponds with Baal-gad, *the troop of the sun*, mentioned more than once in the book of Joshua, with a clearly-defined topographical position. "So Joshua took all that land from the Mount Halak, that goeth up to Seir, even unto Baal-gad in the valley of Lebanon under Mount Hermon" (Josh. xi. 17, xii. 7, xiii. 5). When the Greeks came into possession of the district, they, according to customary usage, while holding the fane as a place of worship, altered

its name, and called it Heliopolis; *i.e.*, the City of the Sun, the name which Alexander gave to the city of On, in Egypt. In the fifth century, Macrobius states, "that the image worshipped at Heliopolis in Syria, was brought from Heliopolis in Egypt." When the Romans possessed Syria, they held the place as sacred, but dedicated it specially, though not exclusively, to the worship of Jupiter. In the time of Constantine these false worships were abolished, and a vast Basilica was erected here by him. In the later ages the Muslims obtained possession, turned the temples into fortresses, prosecuted their petty wars, and by degrees the glorious city fell into its present mass of ruins.

The following *résumé* of the history of Ba'albek, from the pen of M. Pressensé, will be read with interest:—

"Ba'albek, or Heliopolis, was an insignificant town of small note, except in the time of the decline of the Roman Empire. One may judge, from the remains of this inglorious city, with what a pride of pomp Paganism arrayed itself before its death. The temples of Ba'albek date—at least as the time of their positive erection—from the reign of Antoninus Pius. The Acropolis of the town was entirely isolated, and placed on an eminence, surrounded with gigantic walls, the stones of which belonged to that Phœnician architecture, which, by its colossal genius, has earned the name of Cyclopean.

"Three temples rose on this Acropolis: a Circular Temple, of which there remain only a few highly-decorated chapels; a Temple of Jupiter, which has preserved a great part of its portico, and its *cella* quite entire, with its architrave ornate to excess, its fluted columns, and a rich profusion of decoration; and a Temple of the Sun, the remains of which clearly indicate its former grandeur. A peristyle led to a vast hexagon surrounded by niches and columns; a large square

court conducted to the Sanctuary. To this edifice belonged the five splendid pillars which rear to such an astonishing height an enormous mass of stone, as finely carved as if designed for a temple of miniature proportions.

"The peculiar characteristic of this architecture is precisely this combination of the immense and the graceful, of Cyclopean vastness with the refined elegance of an art already in its decadence, but still in possession of most marvellous processes. Nowhere is the Corinthian acanthus carved with more delicacy than on these gigantic blocks.

"After studying these three temples in detail, the mind must be abandoned freely to the impression produced by the magnificent whole. The fallen fragments heaped on the ground are as wonderful as the standing remains.

"While the five pillars of the *cella* of the Great Temple rear themselves grandly to the eye, the earth around the foot of the isolated columns still standing, is strewed with enormous débris, which form a magnificent pell-mell, displaying all imaginable forms of Grecian architecture. It is the ruin of an entire city, the ideal ruin of a dream, full of disorder, poetry, grandeur.

"This is the sublime cenotaph of two distinct, but blended civilizations; the old natural religions, which so long held Asia captive, mingle the wrecks of their colossal architecture with the exquisite forms that the genius of Greece threw off as if in sport.

"Spring casts the garland of her perpetual youth over this thrice dead past—a smiling irony; camels and sheep graze on the grass which grows over columns and capitals. Picture the white chain of Libanus looking down on this overthrown city; embrace in one comprehensive glance of thought all the contrasts blended here, and the thrilling effect of such a scene will be understood."

Entering the ruins by a breach in the wall, we find ourselves in a large **Court**, seventy yards long by about eighty-five wide; it is in the form of a hexagon, with here and there rectangular recesses in the wall, each with columns in front. A handsome portal led from this hexagon into the **Great Court**, about a hundred and fifty yards long by a hundred and twenty-five wide, in the centre of which stood the Basilica, while around were rectangular recesses, called by the Romans Exedræ. Shell-shaped niches, and others with remarkably ornate decorations adorned the walls. It will be observed that the chambers on one side are an exact repetition of the chambers on the other. It was in front of this great court that the principal temple of Ba'albek reared its head.

The **Great Temple** is now but a mass of ruins, it *was* a peristyle, *i.e.*, a temple with columns running round it; of these, **six columns** only remain: these are seen as soon as the traveller sights Ba'albek, and they will be gazed upon as long as he remains here with unwearying delight. They are about sixty feet in height, with Corinthian capitals, and bordered with a frieze. The Arabs have ruthlessly hacked them, for the purpose of securing the iron cramps, and have done so much damage, that recent visitors, practical architects, have prophesied the speedy fall of the last remains of, perhaps, the finest temple in the world. Originally there were seventeen columns on either side of the temple, and ten at either end, fifty-four in all; the building enclosed by them being two hundred and ninety feet long by a hundred a sixty broad. All around there are masses of broken columns and débris.

Turning now through a passage on the left, we reach the **Temple of the Sun**, which stands on a basement or platform lower than that of the Great Temple. There is

nothing finer in all Syria than this magnificent, and well-preserved ruin; nineteen, out of the forty-six columns with which it was formerly adorned, remain, they are each sixty-five feet high, including base and capital, and six feet three inches in diameter. One of these columns has fallen against the cella, in which position it has remained for more than a century; the capitals and entablatures of the columns, and the friezes round them are exquisitely executed.

Probably the most interesting and beautiful part of the whole structure is the Portal of the Temple. Incredible as it may appear, the door-posts are monoliths, ornamented most richly with foliage and genii. The architrave is of three stones, and on the lower side is the figure of the eagle, the emblem of the sun. The stone in the centre looks dangerous, but has been securely propped up. Beside the portal there is a spiral staircase, by means of which a possible but unsafe journey may be made upon the walls. The cella, about a hundred feet by seventy, is exceedingly rich in ornamentation; eight fluted half-columns are on either side, and at the west end was the altar of the Christian church. All the details of this wonderful building deserve minute inspection. A walk round the walls should not, on any account be omitted, as the substructure, with its Cyclopean masonry, is as wonderful, or more so, than the temple itself. All the masonry of the outer wall is prodigious in its dimensions; but the marvel of marvels is the western wall, where are Three Stones, the largest ever used in architecture. The temple itself was called Trilithon, or three-stoned, probably from these stupendous blocks. One stone measures sixty-four feet long, another sixty-three feet eight inches, and a third sixty-three feet; each is thirteen feet high and thirteen feet thick, and they have been placed in the wall at a height of twenty feet above the ground. How they were ever raised

is a problem which the science of our own day fails to unravel.

The **Circular Temple** is close to the modern village. It is a gem in its exterior, but has nothing remarkable inside. Eight Corinthian columns, each a monolith, surround it, while a richly-executed frieze of flowers adorns the wall of the cella. The entablature is heavily laden with decoration. As late as a century ago Christians of the Greek Church worshipped here, but a century hence it is probable the Circular Temple will be no more.

A traveller who had but recently passed through Palestine has thus described his impressions: "There are many things to wonder at and admire in Ba'albek. One never wearies of gazing upon those graceful ruins, beautiful from every aspect and in every light; but it is not 'on holy ground' that we are standing, and with the influences upon us which the ruins of Palestine have created, we forget the might of Phœnician strength, the poetry of Grecian architecture, the pomp of Roman power, and sigh to think that all this magnificence was pride, this worship pagan, and all this skill and grace and beauty defiled by voluptuous and soul-destroying sin. I climbed a wall and sat upon a richly-sculptured parapet, watching the sunset. To the left was Hermon, to the right Lebanon, and at my feet the whole vast area of ruins. It was an hour full of suggestion, and one could not fail to trace how the word of the Lord was receiving its fulfilment; how the false systems were lying in the dust and darkness, while His own prophetic proclamation was gaining daily new force and power: 'I am the light of the world.'"

FROM BA'ALBEK TO BEYROUT DIRECT.

The journey from Ba'albek to Shtôra (p. 356), on the Damascus road, is a good seven hours' journey.

Soon after leaving the ruins, the **Quarries**, from whence the great stones used for the platform of the Temple of the Sun were excavated, are passed. There is one gigantic stone still lying where it was left by the Phœnician workmen 4,000 years ago. It is 68 ft. long, 14 high, and 14 broad. It is estimated that it weighs nearly 1200 tons.

Our course now lies over the Buka'a, the broad valley between Lebanon and Anti-Lebanon, which we cross diagonally, and observe one or two ruins on the right, scarcely worth the trouble of visiting.

The valley looks smooth, level, and well cultivated; but after rains it is difficult riding, as there are so many swampy places. The journey will be broken for mid-day rest and lunch at the village at **Kerak Nûh**, where there is the reputed tomb of Noah, which measures between fifty and sixty yards in length! It is probably a disused aqueduct. Near here is a village, very beautiful for situation, called **Nur 'Allaka**, surrounded by groves and orchards, and in the midst of fertility.

Zahleh is a large town, the largest in Lebanon, with a population of nearly sixteen thousand, of whom more than nine-tenths are Christians. There is an air of comfort and cleanliness about the place, and intelligence among the people, more than is met with elsewhere.

A good wine is grown in the neighbourhood, and there are many thriving manufactories.

Through the steep streets there is a watercourse, in which babbles a brook descending from the Sannîn, a mountain hard by. During the massacre of 1860 the town suffered terribly, and was captured by the Druses, who burnt it to the ground.

In less than an hour from here we reach Shtôra, where we join the diligence route (p. 356).

It is usual to camp somewhere by the road-side, or at Shtôra, and resume the journey on the following morning.

A good road, gently winding, leads by a series of zig-zags to the summit of Lebanon, and then descends by another series of zig-zags to Beyrout.

When the **Summit of Lebanon** is reached, the scenery is exquisite. On our right-hand is a wild, magnificent gorge, the Wady Hummâna; below, at a terrible depth, may be seen the promontory of Beyrout, flecked with its white houses, while beyond is the broad blue Mediterranean; in the background on the right and left are wild and barren mountains. The traveller should stay here awhile at this wondrous summit, 5,600 ft. above the sea level, until he has fully taken in the magnificence of the scene.

Descending towards Beyrout, every turn of the road gives fresh glimpses of Beyrout and its charming environs. As we clear the level a civilized region is entered, orchards and gardens abound, pleasant villas are seen on every hand, the Pineta, or pine-grove, is traversed, and soon we find ourselves among the shops and paved streets of Beyrout.

BEYROUT

(Hotel d'Orient.)—Messrs. COOK & SON'S Office adjoins the Hotel.

[Beyrout is the principal commercial town of Syria, and is strangely different from any other. **Bankers** abound; there are **Consulates** of all the principal countries in the world. Almost everything that can be purchased in a European city may be purchased in Beyrout, and souvenirs of Arab work may be bought to advantage. At the hotels, vendors of photographs, worked slippers, and other things, are persistent in their endeavours to effect a sale; but the traveller will do better, as a rule, to make a bargain at the shops.

There are several **Physicians**, English, American, etc., resident in the city. Good **sea baths** may be obtained near to the Hotel d'Orient, and all the luxuries of the barber's establishment may be enjoyed at any of the barber's shops in Frank Street. There are many pleasant ways of spending time in Beyrout, if the traveller is detained here for a steamer.

Pleasant excursions may be made in the environs. Horses and carriages may be hired, although there is not a great diversity of drives. The bathing and fishing in the bay are excellent, and the German and Swiss Club is plentifully supplied with newspapers, as is also the International Club, which has been established recently.

Beyrout is beautifully situated on a promontory, which extends for about three miles into the Mediterranean.

The shore line is indented with fine rocks and cliffs, and rising behind them undulations upon undulations, and in the background the gigantic range of Lebanon. The population has increased within the past few years, and is said to exceed at the present time 80,000. The climate is pleasant, and vegetation luxuriant; the palm-tree flourishes, and flowers bloom everywhere in abundance.

The **history** of Beyrout is a long and interesting one. It was a Phœnician city of great antiquity, and named by the Greeks and Romans Bérytus. Augustus made it a colony with the title Colonia Felix Julia, and medals struck in honour of the Roman Emperors bore the legend, "Colonia Felix Beritas" (Plin. v. 20). It was decorated with a theatre, baths, and amphitheatre by Agrippa, grandson of Herod the Great, who also instituted games and gladiatorial shows. It was celebrated under the later Empire for its law school, founded by Alexander Severus. The splendour of this school, which preserved in the East the language and

jurisprudence of the Romans, may be computed to have lasted from the third to the middle of the sixth century (Gibbon ii. 94).

When the Saracens overran Syria, Beyrout fell into their hands, and during the wars of the Crusaders it often changed hands. It was captured by Baldwin I. in 1100, and was occupied for some time by Saladin. The Druse prince, Fakhr-ed-Dîn, made it his residence in 1595, and was instrumental in raising it from the low state into which it had fallen.

In 1840, Beyrout was bombarded by the English, and recaptured for the Turks. After the massacres of 1860 many Christians came and settled here, and from that date the prosperity of Beyrout has been greater than in any previous period of its history. There are scarcely any sights for the traveller to see. The **Bazaar** does not present any of those Oriental features which are so attractive in other Eastern towns. The principal **Mosque** is closed. The only ancient structure is the **Tower** near the harbour. The houses are of semi-European build, and the costumes of semi-European cut.

Beyrout is famous for its missionary and philanthropic institutions, and every traveller will do well to visit them, as they represent great power which will revolutionize Syria.

The **Syrian Protestant College** has departments in Arabic Literature, Mathematics, Natural Sciences, Modern Languages, Moral Science, Biblical Literature, Medicine, Surgery, Jurisprudence, etc.; it is under the general control of trustees in the United States, where the present funds are invested; but its local affairs are administered by a Board of Managers, composed of American and British Missionaries and residents in Syria and Egypt.

The College is conducted upon strictly Protestant and Evangelical principles, but is open to students from any of the Oriental sects and nationalities who will conform to its regulations.

The sects already represented are the Protestant, Orthodox Greek, Papal Greek, Latin, Maronite, Druse, and Armenian. Direct proselytism is not attempted; but, without endeavouring to force Protestantism upon students of other sects, every effort is made by the personal intercourse of professors and instructors, in the class-room and at other times, and by the general exercises and arrangements of the institutions, to bring each member into contact with the distinctive features of Evangelical truth.

The **Medical Department**, under the management of several professors, is a special feature in connection with the American Mission. Native practitioners have hitherto been grossly ignorant and incompetent.

The School of Medicine furnishes a professional training in accordance with the principles and practice of modern science, and is well attended by students, who receive a four-years' training.

There is also in connection with the Mission a **Printing Press**, which provides an ample and instructive literature, and spreads the principles of the Mission by means of a weekly newspaper.

Divine Service is conducted every Sunday in the handsome church of the American Mission.

The **Brown Ophthalmic Hospital**, founded by an American gentleman of that name, was instituted in consequence of the inability to meet the needs of the people during the epidemics of ophthalmia. It has been most successful in preventing the loss of sight to many in the land, where this particular form of disease is so prevalent.

Church of England (Services, 11 a.m., 4 p.m., Summer; 6.30 p.m., Winter), in connection with the Colonial and Continental Church Society.

The **British Syrian Schools**, founded in 1860, include a Normal Training Institution, Day School (Elementary, Infant, Muslim), giving instruction to 680 pupils. Schools for the blind and for cripples, etc., etc. There are six branch schools in the Lebanon, with over 400 pupils.

The **Jews' School** at Beyrout is under the auspices of the Church of Scotland.

There are several **French Institutions**, including an orphanage, day schools, boarding schools, etc.

The Italian Government supports the **Scuola Reale Italiana Elementare.** The Germans have an orphanage and school with 130 pupils, and a Protestant Chapel for French and German services.

ENVIRONS OF BEYROUT.

The principal drive or walk is to the Garden of Rustum Pasha, ex-Governor of the Lebanon: a good band plays here on Fridays and Sundays. Other pleasant walks or drives are to the **Pineta** (p. 367), where a band plays every Friday in the winter time, and to the **Lighthouse.** Carriages may be taken. A charming excursion by boat may be made to the **Pigeons' Grottoes**, above which the hill commands an extensive and beautiful view.

The principal excursion, and one which ought not on any account to be omitted, is to the **Dog River.** The journey may be made there by boat, but as it is sometimes difficult to make the return journey by boat, it should not be attempted if time be pressing. It is a capital journey on horseback, and a good canter may be enjoyed upon the sea-shore. On the road will be seen an old building called the Chapel of St. George, where tradition states he slew the

dragon. **Nahr-el-Kelb** (Dog River) rises in the Sannîn, and is so named from a tradition that when a foe approached, a dog, hewn in the rock, gave an alarm by barking. It was thrown into the sea, but by whom is not apparent, and a rock is still pointed out as "the Dog." The great interest of this spot is not, however, so much the river, or the bold promontory which forms its southern bank, as the nine **Sculptures** cut in the face of the rock. Before reaching them, an inscription will be seen, from which it is ascertained that the rocky pass was cut by order of the Emperor Marcus Aurelius Antoninus, who is here designated Germanicus, and thus fixes the date when the road was constructed as between the years 176 and 180 A.D. The sculptures, nine in number, are three Egyptian and six Assyrian. One of the former is dedicated to Phthah, the god of Memphis; another to Ra, the Sun god; the third records certain expeditions of Sesostris (Rameses II.) The Assyrian sculptures are regarded as the work of Sennacherib, who invaded Syria, 701 B.C. Much discussion has taken place with reference to the origin and history of these sculptures, and for fuller information the traveller is referred to the works of M. de Saulcy, Lepsius, Robinson, Layard, and others.

From Nahr-el-Kelb to Tripoli (p. 378).

There is a small Arabian Café here, and a day may be most pleasantly spent in this neighbourhood. There are other excursions from Beyrout:—1. To **Deir el-Kal'a**, where there is a monastery 2,200 ft. above the sea level; a guide is necessary. 2. To **Baabda**, about seven miles from Beyrout. The journey may be made by carriage. It is the seat of the government of Lebanon. There is a garrison and an Emir's castle, very picturesquely situated, and from which there is a famous view.

BA'ALBEK TO BEYROUT.

(By the Cedars and Tripoli.)

The Cedars of Lebanon are best visited from Ba'albek and 'Ain 'Ata. If the traveller intends only to visit the Cedars, and back to Ba'albek, the following plan is recommended. Ba'albek to 'Ain 'Ata six hours, 'Ain 'Ata to the Cedars, four hours; back to 'Ain 'Ata, four hours; camp there, and return when inclined. If travellers continue from the Cedars direct to Beyrout, they should camp at **El Husn**, where there is a deep gorge, which takes two hours to descend, and two more to ascend; then next day to **'Arka**, from whence an excursion may be made to the Natural Bridge, and then continue to the Dog River (p. 372), and thence to Beyrout (p. 367). From the Cedars to Tripoli is only a day's ride; from Tripoli to Beyrout is two days by road, but only three hours by steamer.

The Cedars can be reached via Shtôra (p. 356) or Zahleh (p. 366). The road crosses the plain of Bukâ'a, and when a column is passed on the left, an hour further on brings us to the spur of the mountain. In half an hour we reach Deir el-Ahmar, where a guide should be taken. Here the ascent, ridge over ridge, is made, until the traveller arrives at the little village of **'Ain 'Ata**, inhabited by Maronites. From here the ascent is steep until the summit is reached. The view from this elevation is as extensive as it is beautiful, commanding all the ridges of the mountain, and below the great plain of Bukâ'a on one side, and the white houses of Tripoli on the other. The celebrated **Cedars** are reached by a descent of about an hour.

LEBANON AND THE CEDARS.

In Hebrew prose Lebanon occurs constantly with the article, as in 1 Kings v. 20; in poetry sometimes with,

sometimes without the article, as in Isaiah xiv, 8, and Psalm xxix. 5 and 6. In Greek, both in the Septuagint and classic authors, the name is Libanus; sometimes the Septuagint has Anti-Libanus, the reason for which does not appear (Deut. i. 7, iii. 25; Joshua i. 4, ix. 1). The classic Latin name, as well as the reading of the Vulgate, is Libanus; Arab geographers call the range *Jebel Libnân*; but when the Syrians use the term (which is seldom) it refers to the western range. The northern section is called Jebel Akkâr, the central, *Sunnîn,* and the southern, *Jebel-el-Druze.*

There are also other modern local names. In Joshua i. 4 (as elsewhere) *Lebanon* includes both the eastern and the western mountain ranges, while in Joshua xiii. 5, the eastern range is appropriately distinguished as "Lebanon towards the sun-rising." Latin writers always designate the eastern range by the name *Anti-Libanus,* which signifies opposite, or "over against Lebanon." The southern section of this range is known to the sacred writers as Hermon ("The Lofty Peak"). Anti-Libanus is now called by native geographers *Jebel-esh-Shurky,* ("East Mountain,") while Lebanon proper is sometimes termed *Jebel-el-Ghurby* ("West Mountain").

Lebanon signifies "white," "the White Mountain" of Syria in ancient times; the mountain of the "Old White-Headed Man," or the "Mountain of Ice," in modern times. The term *white* is employed either because of the whitish limestone rock which composes the great body of the whole range, or, more probably, because snow covers the peaks most of the year. In Jeremiah xxvii. 14, mention is made of the "snow of Lebanon"; and in the Chaldee paraphrase the name of Lebanon is "Snow Mountain," which is synonymous with a modern Arabic appellation sometimes

used, *Jebel-eth-Thelj*. The highest mountains in all parts of the world have a similar signification.

The Bible represents Lebanon as lying on the northern border of the Promised Land (Deuteronomy i. 7, iii. 25, xi. 24; Joshua i. 4, ix. 1). The two distinct ranges both begin in latitude 33 degrees 20 minutes, and run in parallel lines from south-west to north-east for about one hundred miles, with an average base breadth of about twenty miles. At the northernmost termination of the chain, the plain of Emesa opens out, which is "the entering in of Hamath," so often mentioned as the extreme limit, in this direction, of the widest possible inheritance of Israel (Numbers xiii. 21; 2 Kings xiv. 25; 2 Chronicles vii. 8, etc.) Between these two ranges is the long nariow valley, from five to eight miles in width, called *Cœle-Syria* ("Hollow Syria"), termed in Scripture the "Valley of Lebanon" (Joshua ii. 17). The modern name is El-Bukâ'a, "the valley." This is a northern prolongation of the Jordan Valley, and a southern prolongation of that of the Orontes.

Besides the above passages, which mainly refer to the name and situation, there are many other Bible allusions to this vast mountain range. Lebanon and its inhabitants, the Giblites and Hivites, were promised to Israel; but a great part of the region was not conquered (Joshua xiii. 2—6; Judges iii. 1—4). In Deuteronomy iii. 25, it is called "that goodly mountain" which Moses desired to see; in Judges iii. 3, "Mount Lebanon"; in 2 Chronicles ii. 2, "the mountain"; "the Tower of Lebanon," Solomon's Song, vii. 4; this goodly mountain was famous for cedars, Psalms xxix. 5, xcii. 12, Isaiah xiv. 8; for flowers, Nahum i. 4; foi fragrance, Solomon's Song iv. 11, Hosea xiv. 6; for wine, Hosea xiv. 7; for appearance, "the glory of Lebanon," Isaiah xxxv. 2; Lebanon was covered with snow, Jeremiah

xviii. 14; some of it was barren, Isaiah xxix. 17; a place for wild beasts, "for lions' dens," the mountain "of the leopards," Isaiah xl. 16, Hebrews ii. 17, Solomon's Song iv. 8; it was the source of many streams, Solomon's Song iv. 15; the groves and forests of goodly cedar and fir on Lebanon, and also its stones, were the chosen material with which King Solomon built the royal palace and the splendid Temple of the Holy City (1 Kings ix. 19); from the grand heights of this "Tower of Lebanon" (Solomon's Song vii. 4) the old Assyrian conquerors looked down upon the Holy Land (2 Kings xix. 23).

When the second temple was built the people "gave money . . . . to bring cedars from Lebanon" (Ezra iii. 7). The snows, the streams, the verdant forests, the richness and the grandeur of Lebanon made it always to the Hebrews the emblem of wealth, of majesty and of glory.

Van de Velde says, "I have travelled in no part of the world where I have seen such a variety of glorious mountain scenes within so narrow a compass."

The chief summits of Lebanon are, Sunnîn, about 9,000 feet high, and *Jebel Mukhmel,* nearly 10,200 feet, which is the highest peak in Syria. The average height of the chain is 6000 to 8000 feet. The loftiest peak of Anti-Libanus is Hermon, boldly rising 10,000. The average height of this range is about 5,000. The valley of Cœle-Syria is drained by the River Lîtany (or Leontes) which has cut through Lebanon a most beautiful gorge; in the latter part of its course, this stream passes through a wild chasm, whose banks in some places are more than a thousand feet high, "of naked rock, and almost perpendicular." "In wild grandeur this chasm has no equal in Syria, and few in the world." Anti-Lebanon is still a "well of living water," the four great rivers of Syria having here their source. The

renowned Cedars are found in a vast recess in the central ridge of Lebanon, about eight miles in diameter; they stand alone, with not another tree in sight, at an elevation of at least 6000 feet above the Mediterranean.

The cedars are about four hundred in number, and they vary extremely in size, some being very old; they are in the centre, and the younger ones cluster round them. There may not be more than twelve remaining of great antiquity, and a few of these measure more than forty feet in circumference, but the trunks are not high. These trees grow less in number continually, and some travellers do not count so many as above stated. Dr. Thomson says: "I counted four hundred and forty-three, and these cannot be far from the true number."

Goats have been allowed to destroy the younger trees and the saplings, so that until very recently it was only a question of time when the renowned cedars would disappear from their native place entirely; however, thanks to Rustum Pasha, the ex-Governor of the Lebanon, they were enclosed by a fence a short time ago.

Cedars have been recently found also in other parts of the range. The western slopes of Lebanon are very beautiful, with "evergreen oaks and pines clothing the mountain's side, while fig-trees, vines, mulberry, and olive-trees abound on terraced heights, or in picturesque glens. Corn is cultivated in every possible nook, villages nestle among the cliffs, and convents crown the summits of well-nigh perpendicular rocks." (*Ayre.*) Wild beasts are, as always, numerous in the recesses of the range. Fossils abound in the rocks. Iron and coal have also been found. Compare Deut. viii. 9, xxxiii. 25. In the northern parts the mountain is peopled with Maronite Christians, numbering about 150,000, whose chief occupation is rearing the silk-worm. Druses occupy

the southern parts, and between these tribes there have been serious outbreaks. Anti-Libanus is more barren, and more thinly-peopled than the western range. The ruins of this region are very extensive, and full of interest. One of the most reliable and earnest explorers tells us that he has visited more than thirty temples in Lebanon and Anti-Lebanon, that "Greece itself cannot surpass in grandeur the temples of Bá'albek and Chalcis. The Pasha of Damascus holds the whole range under his authority."—(*Whitney's Handbook of Bible Geography.*)

Tripoli,

or Tripolis (from three quarters, Aradus, Sidon, and Tyre —whence "The Triple City"), has a population variously estimated at 13,000, 17,000, and 24,000. It is built on both sides the river Kadîsha. It abounds in streams almost as much as does Damascus. There are eighteen churches in the town, one of which is Protestant. The chief manufacture is soap, made from olive oil. Tobacco is cultivated here plentifully; and sponges are fished for freely, and command a good trade. The scenery in the neighbourhood is very fine; the antiquities, though not extensive, are very interesting.

Tripoli is chiefly visited by travellers as a starting point for the Cedars, but it is interesting as a city that has memorials of many ages, and a history unique, insomuch as it is unknown, but is supposed to date from early Phœnician times. It is the Alexandria of Syria, for its library of 100,000 volumes, in which there were no doubt MSS. which would have given its history from Phœnician times, was destroyed by fire in 1104.

The **Castle** is the best place for a good view. The houses are white-roofed, and many of the interiors are curious, having wells of water in them. The journey from

Tripoli to Beyrout takes about seventeen hours, and the traveller passes the picturesque bay of Râs Shekka, the antique town of Batrûn, dating from the time of Nebuchadnezzar, and the town of Jebeil, corresponding with the *Gebal* of Scripture, from whence the great stones used in the building of Solomon's Temple were brought (1 Kings v. 18). The Giblites, or people of Gebal, were also famous as shipbuilders. "The ancients of Gebal and the wise men thereof were in thee" (Tyre and Sidon) "thy calkers: all the ships of the sea, with their mariners were in thee to occupy thy merchandise" (Ezek. xxvii. 9).

The Nahr-el-Kelb (Dog River) (p. 372) is the next place of great interest, and from thence it is an easy and pleasant ride by the sea-shore to Beyrout (p. 367).



The Coast Routes.

JAFFA TO ASCALON AND GAZA.

1. This journey may be performed by keeping to the Jerusalem route as far as Ramleh (p. 74), and then striking south-west across a dreary plain, partly sandy, partly covered with weeds, and here and there diversified by a plot of corn, to 'Akir, or Ekron, and thence to Jabneh.

Ekron was the most northerly of the five chief Philistian cities. It was assigned to Judah (Joshua xv. 11, 45, 46), and subsequently to Dan (Joshua xix. 43). Though once taken possession of by Judah, it never ceased to be a Philistian town. It was from Ekron that the Philistines finally sent back the Ark of God, after its presence had caused so much calamity in their cities (1 Sam. vi.) In 2 Kings i., Ekron is described as the place to which the dying Ahaziah sent to enquire of Baal-Zebub concerning his hopes of recovery. Amongst the prophecies referring to Ekron, are these: in Jer. xxv. 20, Amos i. 8, "I will turn my hand against Ekron;" Zeph. ii. 4, "Ekron shall be rooted up;" also, Zech. ix. 5—7.

All that now represents this once royal city is the village of 'Akir, consisting of a few filthy lanes of mud hovels, inhabited by a ragged populace. Two finely built wells are all that tell of a more prosperous state of things.

2. The direct route from Yâfa, or Jaffa, to Yebna, or Jabneh, runs for thirteen and a half miles along the east side of the sand hills that fringe the Mediterranean coast in this part, and across the Wady Surâr, which is a river in the winter season. The first part of this ride, as soon as the gardens of

Jaffa are left behind is rather dreary, chiefly over sandy tracts, until, on crossing some elevated ground, the plains of Philistia are seen, gracefully undulating, and richly clothed with pastures and growing crops.

"The most striking and characteristic feature of Philistia is its immense plain of corn-fields, stretching from the edge of the sandy tract right up to the very wall of the hills of Judah, which look down its whole length from north to south. Those rich fields must have been the great source at once of the power and value of Philistia, the cause of its frequent aggressions on Israel, and of the unceasing efforts of Israel to master the territory. It was, in fact, 'a little Egypt.' As in earlier ages the tribes of Palestine, when pressed by famine, went down to the valley of the Nile, so in later ages, when there was a famine in the hills of Samaria and the Plain of Esdraelon, the Shunamite went with her household 'and sojourned in the land of the Philistines seven years' (2 Kings viii. 2). In that plain of corn and those walls of rock lie the junction of Philistine and Israelitish history, which is the peculiarity of the tribe of Dan. This region is what the Kings of Sidon regarded as 'the root of Dan.' These are the fields of 'standing corn' with 'vineyards and olives' amongst them, into which the Danite hero sent down the 'three hundred jackals' (Jud. xv. 4) from the neighbouring hills. In the dark openings here and there seen from far in the face of those blue hills, were the fortresses of Dan, whence Samson 'went down' into the plain. Through these same openings, after the fall of Goliath, the Philistines poured back and fled to the gates of Ekron, and through these the milch-kine, lowing as they went, carried back the ark to the hills of Judah (1 Sam. xvii. 52, vi. 12). In the caves which pierce the sides of the limestone cliffs of Lekieh and Deir-Dubbàn

on the plain, may probably be found the refuge of Samson in the 'cliff' Etam before his victory with the jawbone, as, perhaps, afterwards, of David in the Cave of Adullam. It is not often that on the same scene events so romantic have been enacted at such an interval of time, as the deeds of strength which were wrought in this plain by him 'before whose lion ramp the bold Askalonite fell,' and those of our own Cœur de Lion."

Yebna is a modern town, with some ruins of the ancient Jabneh, or Jamnia, and also of a church of the Crusaders. It is well situated on an eminence declining towards the sea. The population is about 3000, subsisting chiefly by agriculture, and gathering abundant harvests with very rude appliances from the fertile lands of the vicinity. The threshing-floors round the village, and the oxen treading out the corn, are exceedingly illustrative of Scripture usages.

Jabneh was a town on the boundary of Judah, as seen in Joshua xv. 11. It came into the power of the Philistines, from whom Uzziah took it, and "broke down the wall" (2 Chron. xxvi. 6). In the time of the Maccabees the place was called Jamnia(1 Macc. iv. 15). See also 2 Macc. xi. 40, where it is recorded that after the overthrow of Georgias by Judas Maccabeus at this place, the latter "found under the coats of every one that was slain things consecrated to the idols of the Jamnites. Then every man saw that this was the cause for which they were slain." There must then have been idols and temples here at that time. Strabo says this district was densely populated, and that 40,000 armed men came forth from Jamnia and its vicinity. Of the harbour of Jamnia, at the mouth of the Wady Surâr, no trace remains. This was the place where Judas Maccabeus "set fire to the haven and the navy, so that the light was seen at Jerusalem" (2 Macc. xii. 9).

It is said that after the fall of Jerusalem Jamnia became noted as a seat of learning, and that Gamaliel was buried here.

Leaving the island-like hill on which Yebna stands, the traveller crosses the plain towards Esdûd.

Esdûd (anciently **Ashdod**) is a magnificent village, beautifully situated on the eastern slope of a hill, in the midst of a richly fertile country. The cornfields sweep up to the very base of the hill, and there are terraces of orchards teeming with apricots and pomegranates, olives and figs, in place of the temples and palaces of the ancient city. The village is a mass of filth and squalor and wretchedness. Heaps of stones and a few fragments of capitals and columns, one granite column and a sculptured sarcophagus, are about all that remain to whisper of what once has been. Yet on this hill once stood the great temple of the Fish-god, Dagon, and the mighty Acropolis, that took Psammetichus twenty-nine years to subdue.

"How sad, and yet how glorious," says the author of the *Giant Cities of Bashan*, "is the view from the top of that hill, beneath which the dust of a mighty city lies dishonoured! On the one side the noble plain, stretching away to the foot of Judah's mountains, here and there cultivated, but mostly neglected and desolate, yet all naturally fertile as in the palmy days of Philistia's power. On the other side, a dreary, hopeless waste of drifting sand, washed, away yonder, by the waves of the Mediterranean; and here at our feet, advancing with slow and silent, but resistless step, covering and to cover flower and tree, ancient ruin and modern, but in one common tomb."

Ashdod (signifying stronghold or castle) was one of the royal Philistine cities assigned to the tribe of Judah (Josh. xiii. 3). The possessors, however, were never ousted. The

town was specially celebrated for the worship of Dagon, the Fish-god. In 1 Sam. v. we read of the disgrace of the idol in presence of the ark of God, and the plague sent on the inhabitants of the city. The walls were broken down by King Uzziah (2 Chron. xxvi. 6), and the city was afterwards taken by Tartan, the general of the King of Assyria (Isa. xx. 1).

Ashdod was a source of intermixture to the Jewish people, and often a cause of transgression. Nehemiah sorely lamented these things when he "saw Jews that had married wives of Ashdod . . . and their children spake half in the speech of Ashdod, and could not speak in the Jews' language" (chap. xiii. 23, 24).

The prophecies against Ashdod are in Jer. xxv. 20; Amos i. 8, "I will cut off the inhabitants from Ashdod" (Amos iii. 9; Zeph. ii. 4); "they shall drive out Ashdod at the noonday" (Zech. ix. 6).

In the New Testament, Ashdod, or Azotus, is mentioned as the place where Philip was found after the conversion of the Ethiopian eunuch (Acts viii. 40).

In 650 B.C. Ashdod endured the longest siege in the history of the world, being invested by Pasammetichus for twenty-nine years, as related by Herodotus. During the Maccabean wars the place was destroyed and rebuilt (1 Macc. v. 68, x. 84). In early Christian times Azotus was an episcopal see, as also in the time of the Crusades.

Leaving Esdûd, the road to the south is followed across a plain constantly encroached upon by the sands. Passing *Hamâmeh*, with its orange-groves and well-cultivated gardens, *El-Mejdel* is reached. This is a large and thriving village. There is a good bazaar, and numerous substantial stone houses, and a few fragments of old ruins, consisting chiefly of large hewn stones and broken columns. Under the

name of Migdal-Gad, tower of Gad, the tower is mentioned in Joshua xv. 37. Herodotus, Eusebius, etc., mention the place as Magdala. The former relates the conquest of the Syrians at this place by Pharaoh Necho.

Leaving Mejdel, with its groves and fields, the traveller now turns westward across the sandy tract, and soon sees before him the green oasis surrounding the little village of Jûrah, under the ruined ramparts of Ascalon.

'Askulân, or **Ascalon** (Bib. Ashkelon or Askelon), was a royal city of the Philistines, situated on a splendid site by the Mediterranean shore, about five miles from Gaza. It was built on a natural amphitheatre, protected to the east by a semicircular ridge of rock. The orchards and gardens are of great repute; the onions and apples being especially famous. Where the sand has not drifted over the site, these orchards flourish. Amongst them are the desolate remains of ancient Ascalon. "The position," says Thomson, "is one of the fairest along this part of the Mediterranean coast, and when the interior of this amphitheatre was crowded with splendid temples and palaces, ascending, rank above rank, from north-west to south-east, the appearance from the sea must have been very imposing."

"Well might Ascalon be deemed the haunt of the Syrian Venus," says Stanley. "Her temple is destroyed, but the Sacred Doves—sacred by immemorial legends on the spot, and celebrated there even as late as Eusebius—still fill with their cooings the luxuriant gardens which grow in the sandy hollow within the ruined walls. . . . In Ascalon was entrenched the hero of the last gleam of history which has thrown its light over the plains of Philistia. Within the walls and towers still standing, Richard held his court; and the white-faced hill which, seen from their heights, forms so conspicuous an object in the eastern part of the plain, is the

'Blanche Garde' of the Crusading chroniclers, which witnessed his chief adventures."

The Syrian Venus referred to in this extract was the Fish-goddess, Derceto, the tutelary deity of Ascalon.

"No ruins can be more complete than those of Askelon. It is an utter desolation. Great fragments of the wall that faced the sea lie scattered about like immense boulders, the stones and the mortar bound together in a solid mass. One is at a loss to conjecture what mighty forces could have been employed to wrench such massive blocks from a wall that seems to have been part of the rock itself.

"We clambered over these fallen masses, which will soon be buried in the drifting sand, and reached the highest part of the old battlements. Seating ourselves on a projecting column, we surveyed this scene of awful desolation. On our way up we passed several marble and granite pillars, beautifully polished, and bearing testimony to the taste with which the city was adorned. Fragments of marble and granite lie scattered about in all directions. Patches of garden ground, onion-beds, hedges of prickly-pear, mounds of débris, now occupy the site of Askelon. There is not one inhabited house amongst the ruins—not so much as the vestige of a modern house. The fine crescent sweep of the ancient city is filled up with sand; . . . towards the north-east are beautiful gardens, filled with fruit-trees, flowers, and vegetables. Every now and again in the narrow lanes, we came upon broken columns of marble and granite, and ornamented friezes, which had been dug out of the sand-drift. It is a remarkable fact that not a single column stands upright. At a little distance from the walls is a small village, where pieces of broken pillars are now used for door-steps. Many portions of the ruins have also been drifted into the adjoining gardens."—(*Wallace.*)

The subsequent history of Ascalon since the period of the Old Testament narrative is of great interest. Under the successors of Alexander, many battles were fought for the possession of this strong city on the sea-coast. Herod the Great added to the splendour of Ascalon by building porticoes, baths, etc. In the fierce struggle between the Jews and Romans, terrible scenes were enacted here; on one occasion, two thousand five hundred Jews were deliberately killed in cold blood.

Ascalon was taken by the Crusaders in 1152, fifty years after the rest of Palestine had yielded. Four months were occupied in a fierce attack by sea and land. When a breach was effected in the walls, a band of Templars rushed in and were killed to a man. At length the town yielded; but its defenders made their own terms, and marched out with the honours of war.

In 1187, Saladin regained the town. In 1191, Richard Cœur de Lion appeared on the stage of events, and after fighting his way from Acre, defeated the Muslims at Arsoof. Saladin and his army of thirty thousand men demolished the city and its immense walls, to prevent its falling into the hands of the English. It was again partly restored, and held successively by Templars and Knights of St. John. In 1270, Sultan Bibars completely destroyed the defences of the town. For about three centuries the place has been utterly abandoned.

The orchards and gardens alluded to as existing on part of the site of the city, and also without the walls to the north-east, are cultivated by the inhabitants of the miserable little village of El-Jûrah, situated in the immediate vicinity of the ruins.

Ashkelon, Eshkalon, or Askelon, as it is variously called in the Scriptures, lay away from the great road into Egypt,

so does not come so prominently into notice in the Bible narrative. In Joshua xiii. 3 it is mentioned as one of the five great cities of the Philistines; also in 1 Sam. vi. 17, in connection with the golden emerods of the Philistine trespass offering; "Publish it not in the streets of Askelon," exclaims David in his lament over Saul and Jonathan (2 Sam. i. 20), coupling it with Gath as a representative city.

"Askelon with the coast thereof" was taken possession of by Judah (Judges i. 18). In Judges xiv. 19, when Samson's riddle had been answered through the treachery of the woman of Timnath, we find the incensed bridegroom going down to Ashkelon, slaying thirty men, and with the spoils discharging his obligations to the Timnites.

Ashkelon is denounced in various prophecies. Jeremiah mentions it amongst the nations who should drink "of the wine cup of this fury" of the Lord (chap. xxv. 20). "Ashkelon is cut off with the remnant of their valley" (chap. xlvii. 5). "I will cut off . . . him that holdeth the sceptre from Ashkelon," is the declaration of Amos i. 8. Ashkelon shall be "a desolation" (Zeph. ii. 4). "Ashkelon shall see it and fear . . . Ashkelon shall not be inhabited" (Zechariah ix. 5).

It is only necessary to look round upon the present site of Ascalon to see how completely the city has been given up to uninhabited desolation. But surely if prosperity again visits this land, so fine a site for a city is not likely to be left to utter neglect. Under a better state of things, Ascalon is no doubt destined to rise again.

The direct route from Ascalon to Gaza (ten miles) presents little requiring special description. *Burbârah,* with its elegant gardens, and beautiful gardens and orchards, may be taken en route, or the shore more closely followed. What must strike every one in the course of this journey is the

way in which the sand is gradually encroaching in the cultivated lands. Fields, and orchards, and groves, are seen partially covered, and doomed to utter destruction.

Ghuzzeh, or Gaza, is not upon the sea-shore but about two miles from it. It stands chiefly on a hill surmounted by the Mosque. The view of the sea is almost shut out by the intervening sand hills. Several outlying villages cluster round the hill, on which the central part of the town stands, the hill itself being apparently composed of the débris of successive towns that have flourished and decayed on this spot. The population of the place is over 16,000, almost exclusively bigoted and fanatical Mahomedans, the native Christians only numbering some 300.

"The town, as seen from the neighbouring height, has a straggling and mean appearance, for the houses are low and built of wood, with the exception of a few which occupy the rising ground, built of stone and probably very old. There is no architectural beauty whatever about the place. To the eye of a stranger at some distance the grey houses look like so many beanstacks in some places closely packed together. The monotony is relieved by a mosque and a minaret here and there, and by the beautiful gardens which fill up every space between the houses, and the various clusters of villages or suburbs that make up the modern Gaza."

The Mosque is a very conspicuous object with its tall octagonal minaret. It was formerly a Christian Church, and is still sometimes called Deir Hannah. The original edifice is attributed to the Empress Helena, or the Empress Eudoxia. "The three parallel aisles of the ancient church remain," says Dr. Robinson, "as well as the columns with Corinthian capitals which divide them. The middle one is higher than the other two, and has a second row of columns on each side above. The length of the building is about

110 feet, not including the recess of the altar on the south, which is about 20 feet more. On the west side the Muslims have added another low aisle in an inferior style of architecture."

A deep cutting in a mound of earth is pointed out as the traditional position of **Samson's Gate.**

Samson's Hill is near the town. Tradition is in this case most probably right as to the scene of the exploit (Judges xvi. 1—3). There is a fine view from the *wely* at the summit of the ridge. The town, with its fertile belt of cultivated land, and, over the sand hills, the Mediterranean sea lies to the west. Southward runs the old historic route to Egypt, and the Vale of Gerar, the memorable abiding place of Abraham and Isaac. East and north-east lies the Philistian plain, and on its boundary are the mountains that surround Hebron. The traveller is doubtless on "the top of an hill that is before Hebron," to which the doors and posts and bar of Gaza were carried up by Samson.

Gaza is noted for its wells, the water is remarkably good. They are of great depth, some being as much as 150 feet deep. The town is healthy, and has considerable commerce, which only needs a harbour or a railway, or both, and more security for property, to make the town one of great importance. The trade of the place is in wheat, barley, etc., but more especially in soap, which is transported to Egypt in large quantities.

Gaza (Hebrew, *Azza*) the *strong*, was one of the most ancient cities in the world. In Gen. x, 19; Joshua xiv. 3; Jeremiah xx. 20, are allusions to this great Philistian stronghold. In Deut. ii. 23 and Joshua xi. 22 its inhabitants are mentioned, being in the latter case a remnant of the giants, the Anakim. Its allotment to the tribe of Judah is stated in Joshua xv. 47; in Judges i. 18 we read, "Judah took Gaza,

with the coasts thereof," but its inhabitants were amongst those left "to prove Israel."

The connection of Samson with Gaza, his betrayal by Delilah to the Philistines, his captivity and torture in the prison house, and his terrible revenge are narrated in Judges xvi. "And Samson said, Let me die with the Philistines. And he bowed himself with all his might; and the house fell upon the lords, and upon all the people that were therein. So the dead which he slew at his death were more than they which he slew in his life."

Of King Solomon it is stated, in 1 Kings iv. 24, that he had dominion over all the region on this side the river, from Tiphsah even to Azzah. In Jeremiah xlvii. 1, the capture of the city by Pharaoh is alluded to.

"I will send a fire on the wall of Gaza which shall devour the palaces thereof" (Amos i. 7). "Gaza shall be forsaken" (Zeph. ii. 4). "Gaza shall be very sorrowful, . . . the king shall perish from Gaza" (Zech. ix. 5). "Baldness is come upon Gaza" (Jer. xlvii. 5). All these prophecies have in the course of history been remarkably fulfilled.

It will be remembered that it was in the road leading to Gaza that Philip met and baptised the "eunuch of great authority under Queen Candace."

Turning to profane history, we find Gaza besieged for five months by Alexander the Great, and its inhabitants slain. In the Jewish wars it was frequently destroyed and rebuilt, but always rose from its ruins, and under the reigns of Titus and Adrian it was one of the principal cities of Syria. It was conspicuous as a stronghold of idolatry so late as the beginning of the fifth century.

In 406 A.D., the Empress Eudoxia commanded a Christian Bishop, Porphyrius, to destroy the eight remaining pagan temples in Gaza, and build the grand church now forming

part of the Mosque. The transformation of the sacred edifice probably dates from the capture of the city by the Muslims in 634 A.D. A gradual decline followed, and the city was deserted when the Crusaders arrived in 1142. A fortress of the Knights Templars was built, and a new town sprang up. Saladin captured the city in 1187, and demolished the fortifications. Since the departure of the Crusaders, no event of importance has marked the history of Gaza.

Of the ancient harbour of Majuma (on the coast of Gaza) at one time an independent city under the name of Constantia, scarcely a trace remains.

Gaza to Egypt by the Short Desert route, by way of Khan-Yûnus and El 'Arish to Kantarah, see *Cook's Tourists' Handbook for Egypt, the Nile, and the Desert.*

GAZA TO HEBRON.

The traveller emerges from the largest olive-grove in Palestine, to the north of Gaza, and journeys along a road mostly passing across sandy downs. Beit Hanûn, Dimreh, Nijid, Simsin, and Burier are successively passed; all villages.

Um Lakis shows now nothing more than a mound of rubbish and some heaps of stones, an old well, and some broken columns. It is considered to mark the site of Lachish.

Lachish (*impregnable*) was an ancient city of the Canaanites, alloted to the tribe of Judah (Joshua xv. 39). It was captured by Joshua (chap. x. 32), its king being one of the five who were first imprisoned in the Cave of Makkedah and then hanged. Lachish is named amongst the cities that Rehoboam fortified (2 Chron. xi. 9). It was the place where Amaziah was slain by the conspirators who pursued him from Jerusalem (2 Kings xiv. 19; 2 Chron. xxv. 27).

In 2 Kings xviii. 13—17, xix. 8; 2 Chron. xxxii. 9; Isa. xxxvi. 7, xxxvii. 8, references are made to the siege (and probably the capture) of this town by Sennacherib, King of Assyria. A reference to this event, in cuneiform characters, has been discovered at Nineveh. Over the figure of Sennacherib are the words, "Sennacherib the mighty king, King of the country of Assyria, sitting on the throne of judgment before the city of Lachish. I give permission for its slaughter."

Somewhere in the plain to the north of Lachish was Libnah, the "fenced city" which Sennacherib next attacked after Lachish. Here he sent to Hezekiah the vaunting letter denying the power of Israel's God, and comparing Him to the gods of the heathen. Hezekiah "spread the letter before the Lord;" deliverance was promised, and speedily sent. "It came to pass that night that the Angel of the Lord went out and smote in the camp of the Assyrians a hundred and fourscore and five thousand."

> "Like the leaves of the forest when summer is green,
> That host with their banners at sunset were seen;
> Like the leaves of the forest when autumn hath blown,
> That host on the morrow lay withered and strewn.
>
> "For the angel of death spread his wings on the blast,
> And but breathed in the face of each foe as he passed,
> And the eyes of the sleepers waxed deadly and chill,
> And their hearts but once heaved, and for ever were still."

There are further allusions to Lachish in Jer. xxxiv. 7 Micah i. 13; and Neh. xi. 30.

"From Lachish," treading in the footsteps of Joshua, the traveller passes "on to Eglon." It was taken by Joshua "on the same day" with Lachish (Joshua x. 34, 35). It is

now called 'Ajilân. A mound of ruins and rubbish are all that remains. Its capture, and the hanging of its king at Makkedah, are recorded in the chapter just alluded to.

The road continues eastward over the undulating plain. It is a district still little cultivated, and overrun with wandering Arabs. In the district running southwards to the valley of Gerar, the flocks of Abraham and Isaac were pastured. Many mounds of rubbish are seen, denoting former towns and villages. But the general desolation of the scene is very striking, bringing to mind the words of the Prophet, "O Canaan, the land of the Philistine, I will even destroy thee that there shall be no inhabitant" (Zeph. ii. 5).

The deserted village of *Es-Sukkarîyeh*, or the Sugary, where there are some remains of columns and capitols, is passed, and also *Tell-el-Kubeibeh*. After crossing some low ridges, in about an hour the valley of Beit Jibrîn is reached, and the Shephelah, or low country, is left fairly behind. The traveller is now entering the hill country, and the border-land between Judah and Philistia, so rich in historical and biblical associations. The ridges and green glens are now studded with villages, corn grows on the terraces, and the vines are festooned about the rocks. Caves abound everywhere, and every town shows traces of fortifications of some sort. In short, everything here shows, as it ever has shown, the necessities and precautions of a border-land.

Beit Jibrîn is identified with Eleutheropolis, not a biblical site (unless, as Dr. Thomson, suggests, it be also accepted as the site of Gath). But Eleutheropolis is of considerable importance in the geography of Southern Palestine, as from it Eusebius and Jerome calculate the distance and direction of the many sacred spots which are clustered round.

Beit Jibrîn was originally Betogabra, "House of Gabrael," or, as Dr. Thomson says, "House of Giants." Ptolemy mentions it under this name. In the time of Eusebius it was a flourishing town and bishopric, known as Eleutheropolis, or the Free City. But its Greek name and Greek civilization disappeared in the eighth century, under the ravages of the Muslims. An Arabic town sprang up, reviving the ancient name in a modified form, as Beigebrin. Frank and Paynim alternately held the place in the time of the Crusades. Here, on the old foundations, was reared a fortress, of which the Knights Hospitallers were appointed defenders.

The boundaries of the **Ancient Castle** just alluded to are plainly marked by an immense quadrangular inclosure. It was built of large stones, and enclosed a space of 600 ft. square. The castle itself is about 200 ft. square—all is now little more than a heap of massive ruins, heaped up amongst a confused mass of arches, and vaults, and broken walls.

The **Caves** in the vicinity of Beit Jibrîn, considered by some to be the work of Idumæan Horites, or cave-dwellers, are intensely interesting.

The Rev. J. L. Porter, in his *Giant Cities of Bashan*, says of these caves: "They are unique in plan and character—altogether different from the temple tombs of Egypt and the beautiful rock chambers of Petra, and the intricate sepulchres of Jerusalem. Here are long ranges of bell-shaped chambers, some of them seventy feet in diameter and sixty high, connected by arched doorways and winding subterranean passages, and long flights of steps ascending and descending. Many are entirely dark; others are lighted by a circular aperture at the top; the roofs of others are partially fallen in, leaving jagged openings, through which the sunlight streams, and long brambles hang down. Side-

chambers like galleries are occasionally seen opening high up in the wall. Near, and among them also, are tombs, ranging from twenty to sixty feet in length, with tiers of recesses for bodies on each side. It is a strange, romantic spot, this Vale of Beit Jibrîn. One might spend days in roaming through its mysterious caves, which look like subterranean towns. The remains on the surface, too, are well worth the attention of the architect. Cyclopean foundations, indicating the Jewish or Phœnician age; solid walls and deep wells of the Roman period; the light and picturesque Gothic of Crusading times—are all displayed in groups through this valley."

About a mile to the south-east of Beit Jibrîn are the elegant ruins of **Mar Hannah**, the Church of St. Anne.

Near this ruin is an artificial hill, considered to be the site of *Mareshah*. This place is mentioned in Josh. xv. 44. Rehoboam fortified it (2 Chron. xi. 8). In the adjacent valley, as detailed in 2 Chron. xiv. 9, 10, Asa, with his 580,000 men of Judah and Benjamin, set the battle in array against "Tera the Ethiopian, with a host of 100,000 and 300 chariots." The Ethiopians were defeated and chased to Gerar by the conquering Israelites. Mareshah is mentioned in 2 Chron. xx. 37, as the birthplace of Eliezer the Prophet; and in Michah i. 15, amongst the towns exhorted to remember the wrath of God against idolatry. On his march from Hebron to Ashdod (1 Macc. v. 65—68), Judas Maccabeus laid waste this town. After various vicissitudes, the place was destroyed by the Parthians when warring with Herod.

From Beit Jibrîn to Hebron little of special interest is passed in the way of historical sites. The route is past the church of Mar Hannah, and along the Wady Beit Jibrîn. Leaving this valley, traces of ancient roadways and hill-

terraces are seen, and the ruined village of Beit 'Alâm is passed. A valley is soon reached, on the two banks of which stand the two separated portions of *Idhna* (ancient Jedna), with the road running between.

Leaving the picturesque ridges and valleys of the hill country stretching away behind him towards the Philistian plain, the traveller now enters, by the Wady-el-Feranj, into the recesses of the central range of the Judæan mountains. Leaving the road to *Taiyibeh* on the left, and the road to Dûra on the right, a zig-zag road conducts the traveller due east to *Teffûh.* There is an ancient village with ruins of old defences, and picturesquely situated amidst its vineyards and olives. To the south-west the Neby Nûh is seen, marking the position of Dûra (ancient Adoraim, two dwellings), fortified by Rehoboam (2 Chron. xi. 9).

Teffûh is identified as Beth-Tappuah, "House of Apples," Joshua xv. 53. In 1 Chron. ii. 43, Tappuah is mentioned as a son of Hebron.

Proceeding from Teffûh, the summit of the ridge is soon gained, and the traveller stands on one of the highest points in Palestine; hence the descent into the Valley of Eshcol (p. 208) is speedily effected.

There is another route from Beit Jibrîn to Hebron by *Terkûmieh* (the ancient city and bishop's see of Tricomias) and *Taiyibeh,* joining the former route near the summit of the mountain ridge.

GAZA TO JERUSALEM.

Gaza to Béit Jibrîn (see pp. 392—394).

Beit Jibrîn to Jerusalem is an easy stage of eight hours, but if time can possibly be spared, it is desirable to prolong the journey by exploring the interesting localities lying on the north-west side of the ancient road.

A road running north west from Beit Jibrîn leads past *Dhikrin,* and *Deir Dubbân* (Convent of the Fly), with its numerous labyrinthine caverns, to **Tell-es-Sâfieh,** which is adopted as the site of **Gath** Dr. Thomson inclines to make Beit Jibrîn the site of Gath, but most authorities unite with Mr. Porter in selecting Tell-es-Sâfieh as the right place.

The hill, or Tell, is about two hundred feet in height, vineyards in terraces partly clothe the sides. At the top are the foundations of the old castle built here by the Crusaders, who called the hill Blanche-garde. In this vicinity many notable exploits of Cœur de Lion were performed. The houses of the village which now stands on the north-eastern shoulder are composed of the materials taken from old ruins. Fragments of columns and other scattered remains lie around.

Gath means "a wine-press." It was one of the five chief Philistine cities mentioned in Joshua xi. 22, as one of the cities in which the Anakim—those fierce men of great stature—still dwelt. In Joshua xiii. 3, 1 Samuel vi. 17, Amos vi. 2, Micah i. 10, the place is mentioned as a representative Philistine city. But Gath is no doubt especially associated in every mind with the terrible champion "whose height was six cubits and a span," who came forth from the city to defy the armies of Israel (1 Samuel xvii. 4). Other members of this giant's family are mentioned in 1 Chron. xx. 5—8. To Goliath, however, there will be occasion again to refer presently.

In 1 Samuel v. we find the ark of God brought to Gath, where Ashdod had suffered from its presence, and upon the Gittites being similarly punished, the ark was again removed to Ekron.

When, forewarned by Jonathan, David fled a houseless

fugitive from the presence of Saul, it was at Gath that he took refuge. And when the Philistine lords knew him as the slayer of their champion, by "feigning himself mad," he procured for himself the immunity ever accorded to lunacy in the East, and escaped to the Cave of Adullam (1 Samuel xxi.) A few years after, David, now the chief of a dreaded band, again came to Gath for refuge, bringing his wives and all his belongings (1 Chron. xxvii.), and Achish, the king, gave him Ziklag for a dwelling-place. Years passed away, and David, though king, is again in trouble. He is fleeing from the rebellion of Absalom, and Ittai, with six hundred men of Gath, join the stricken monarch's cause. Surely the hearts of these hereditary foes were won when David was an exile amongst them.

In 1 Chron. xviii. 1 we find Gath taken by David. It is mentioned in 1 Kings xl. as the place from which Shimei fetched his runaway servants, and consequently lost his life for breaking his promise to stay in Jerusalem. In 2 Chron. xi. 8, it is recorded as one of the cities fortified by Rehoboam. Notwithstanding its defences, it was taken by Hazael, King of Syria (2 Kings xii. 17). Gath is recorded amongst the towns of which the walls were broken down by Uzziah (2 Chron. xxvi. 6).

East of Tell-es-Sâfieh, lies Tell Zakarîja, which is considered to be the site of Azekah. From the summit of the Tell there is a fine view of the Valley of Elah.

Azekah (broken up) was a city allotted to the tribe of Judah (Joshua xv. 35), near which the five kings were slain, as recorded in Joshua x. Rehoboam fortified it (2 Chron. xi. 9). Nebuchadnezzar laid siege to the town, and captured it (Jer. xxxiv. 7). After the captivity, it was again rebuilt (Neh. xi. 30). The whole region abounds in caves, one of which was probably the

cave of Makkedah, where the five kings hid. The ruin called El Klêdiah, is by Mr. Porter and others considered the probable site of Makkedah.

The ruins known as *Shuweikeh* represent the town variously called in Scripture, Socoh, Shoco, Shocho, and Shochoh. It is mentioned among the towns of Judah, in Joshua xv. 35. *Jarmuth,* associated with Socoh in the text quoted, is on the summit of the neighbouring ridge, with hewn stones and other remains of past strength. The king was one of the confederacy defeated in Joshua x.

The valley in which the traveller is now journeying is the Wady es Sumt, so named from the numerous sumt or acacia-trees, but better known by its ancient designation as the Valley of Elah (p. 88).

1 Samuel xvii. should here be attentively read, and the scenes described pictured amidst the very surroundings of the events themselves. The Philistines are pitched "between Shochoh and Azekah" on the one ridge of the valley, "Saul and the men of Israel" occupy the opposite height, "and there was a valley between them." Then down that hillside, from the Philistine camp, strides the giant champion, uttering his proud defiance day after day, till the very sound of his voice made the hearts of the Israelites sink within them. At last, to the camp comes the young shepherd boy, accepts the challenge, but refuses the proffered sword and armour of Saul, and chooses his own weapons. From the brook young David selects his "five smooth stones." Ere yet they are near enough for close combat the giant derides his young antagonist, who modestly replies, and then with deadly aim hurls his missile. The stone pierces the giant's forehead, and he is slain. The Philistines fled in panic. "And the men of Israel and of Judah arose and shouted, and pursued the Philistines, until thou come to

the valley and to the gates of Ekron. And the wounded of the Philistines fell down by the way to Shaaraim, even unto Gath, and unto Ekron."

From the valley of Elah the traveller proceeds to Beit-Nettif, near which village the road to Jerusalem can be rejoined.

From Beit Nettif many scriptural sites are pointed out in the adjacent hills. Amongst them are the following: *Zanû'a,* the Zanoah mentioned in Neh. iii. 13, and Joshua xv. 34; *Sur'a,* Zorah (p. 403), and *'Ain esh Shems,* Bethshemesh; *Tibneh,* Timnath (p. 403); *Yarmûk,* Jarmuth (p. 400); Azekah and Shocoh, above described, are also in view; and the long stretch of the Vale of Elah. Gibeah and Gedor are pointed out in the mountains to the East.

Beit-Nettif by Bethshemesh to Yâfa (see p. 402).

Regaining the Jerusalem road near Beit Nettif, the route lies through the Wady Musurr and Wady-el-Khân, 'Allar-es-Sifla, and 'Allar-el-Fôka are passed, and the town of Beit 'Atab, capital of the district, is seen on a hill north-west of the road. Through the hill country, gay with grass and flowers in the spring, but very desolate and barren as autumn comes on, the road winds on to Jerusalem. Many ruins are seen on the hill sides. At length, after passing through the Wady Bittîr and the Wady-el-Werd, the plain of Rephaim is skirted, and the traveller reaches the Holy City (p. 101).

HEBRON TO YÂFA (JAFFA).

Hebron to Beit Jibrîn (see p. 396).

Beit Jibrîn to Beit Nettif (see p. 398).

[Those anxious to get rapidly to Jaffa can reach Beit Nettif in six hours by way of *Taiyibeh, Terkûmieh, Beit Nusîb* (ancient Nezib), with scattered ruins, and the Wady-es-Sûr with its well. The road from Jerusalem to Beit

Jibrîn is crossed near one of the finest specimens of the terebinth to be found in all Syria. Half a mile further on the Wady-es-Sumt (Valley of Elah) is entered near Sochoh, and then Beit Nettif is soon reached.]

Where time is not of consequence, the détour described at p. 398 from Beit Jibrîn to Gath, Elah, etc., to Beit Nettif, can be combined with the journey from Hebron to Jaffa.

Leaving Beit Nettif, the traveller proceeds northward. *Jarmuth* (p. 400) lies a little to the west of the road. A pleasant valley conducts to 'Ain-esh-Shems.

Ain-esh-Shems represents the Bethshemesh of the Bible. It is a ruined Arab village, to a large extent built with ancient materials, but not on the original site of the ancient town, which is about two hundred yards to the west, a mere heap of fragments among the weeds and flowers. It is a fine situation, on a ridge between two valleys which meet in front, stretching away towards the great Philistian plain.

Beth-Shemesh, House of the Sun, is first mentioned in Joshua xv. 10. It was given to the "children of Aaron, the priest" (Joshua xxi. 16). It is chiefly celebrated in Scripture history as the place to which the Ark returned from Philistia. Beth-Shemesh was at no great distance from Ekron, and the Philistines, overcome with terror after the judgments which had come upon them, sent back the Ark in a cart drawn by two milch kine (1 Sam. vi. 9—12). The Israelites were filled with joy at seeing their sacred Ark thus marvellously restored to them; but they forgot the strict rules of their religion, and looked into the Ark, and, for their sinful curiosity, a large number of them perished.

This town is referred to in several other passages of Scripture. King Amaziah, of Judah, was taken prisoner by Jehoash, King of Israel, at this place (2 Kings xiv. 11—13,

and 2 Chron. xxv. 21—23). The Philistines took the city in the reign of Ahaz (2 Chron. xxviii. 18).

"We had around us at Bethshemesh," says the Rev. J. L. Porter, in *The Giant Cities of Bashan*, "the native country of Samson, and from its ruins we could see the scenes of some of the leading events of his strange life. Beyond the fertile valley on the north rises a steep hill, crowned with a Muslim *wely* and a small village—that is Zorah, the home of Manoah and Samson's birth-place (Judges xiii. 2). It overlooks the old Philistine plain and most of the border-land. Samson must thus have been familiar from childhood with border raids and border warfare; he must have been familiar with the power and the tyranny of the Philistines. Many a band of them doubtless did he see mounting up the glen beneath his father's house, and returning laden with the spoils of his brethren. Many an act of rapine, and cruel outrage, and barbarous murder, had left an impress deep and lasting on his mind, stirring him in after years to revenge. Some two miles west of Bethshemesh on the border of the plain is Timnath, where Samson got his first wife (Judges xiv. 1). It was in 'going down' from the heights of Zorah to Timnath—somewhere about the rugged banks of that intervening valley—that he killed the young lion. That valley itself, now called *Sorar*, is most probably the 'Valley of Sorek,' where the infamous Delilah dwelt (Judges xvi. 4). It was among these hills and the recesses of those rugged mountains eastward, that he caught the 'three hundred jackals'—such appears to be the true meaning of the Hebrew word—and tying them tail to tail with torches between them, let them go at harvest time among the standing corn of the Philistines. What havoc they must have made as they sped from field to field, from vineyard to olive grove! And with what

wild delight must Samson have viewed, from the heights of Zorah, the streams of fire sweeping onward and outward in every direction, and the conflagration spreading from stream to stream until the whole plain was one sheet of flame. Poor Samson was betrayed at last:—

> " 'Ask for this great deliverer now, and find him
> Eyeless in Gaza, at the mill with slaves,
> Himself in bonds, under Philistian yoke.'

" Fatal bondage his to the Philistine lords. Savage cruelty theirs, but to be returned tenfold on their own devoted heads! Thus does Milton describe the last act of Samson's life:—

> " 'Oh, dearly bought revenge, yet glorious!
> Living or dying thou hast fulfilled
> The work for which thou wast foretold
> To Israel, and now liest victorious
> Among thy slain, self-killed;
> Not willingly, but tangled in the fold
> Of dire necessity, whose law in death conjoined
> Thee with thy slaughtered foes, in numbers more
> Than all thy life had slain before.'

" Samson's mangled body was brought up from Gaza by his brethren, and buried on his native hill 'between Zorah and Eshtaol' (Judges xvi. 31)."

From Bethshemesh a détour may be made to Ekron (p. 380), by riding down the Wady Surâr. Otherwise the route lies by Rafât, Beit Fâr, Khulda, and Saidôn to Ramleh.

Ramleh to Yâfa (see p. 78).

YÂFA (JAFFA) TO HAIFA FOR MOUNT CARMEL.

This is rather a long route, presenting few objects of interest, except the town of Kaisarîyeh, or Cæsarea (p. 405).

It is better for the traveller not to undertake the journey alone, as the Arabs are sometimes troublesome to solitary travellers.

After leaving the gardens and groves of Yâfa, the *Nahr-el-'Aujeh* is soon crossed by an old bridge. The stream is the largest flowing to the sea from the Plain of Sharon. Passing on behind the sand hills that skirt the coast, the *Haram 'Ali Ibn 'Aleim* is reached. This is the tomb of a holy dervish, said to have been erected to his memory by Sultan Bibars, although for a long time the Sultan had been foiled in his efforts to take Arsûf by this dervish, who had a knack of warding off cannon-balls with his hands. The ruins of *Arsûf* are next passed on the left. It is mentioned by Josephus and others as Apollonia; for a long time it was erroneously counted to represent the site of Antipatris. Buffaloes are seen feeding in the adjacent marshes. On this plain the armies of Saladin and Cœur de Lion met in fierce conflict in 1191.

Passing a village and brook, both named *Khirbet Falaik*, the village of *Mukhâlid*, one of the most important at the present day on the Sharon plain. There is a tomb of a female saint, from whom the village derives its name. After crossing the *Abu Zabûra*, and passing the village of *Nahr Akhdar*, the traveller arrives at *Kaisarîyeh*.

Kaisarîyeh is the desolate site of Cæsarea, whose ruins have long been a mere quarry for procuring materials with which other places have been built. It was an important city on the great road from Tyre to Egypt, and about seventy miles from Jerusalem. It owes its origin to Herod the Great, who spared no pains or expense in its erection, and named it after Augustus Cæsar. Previously to this time there was simply a landing place here, and a tower, mentioned by Strabo as "Strato's Tower." In the time of

Tacitus, Cæsarea had become the chief town in the Roman province of Judæa. It was the royal dwelling-place of the Herodian family, and the official residence of Festus, Felix, and other Roman Procurators, and the head-quarters of the Roman troops charged with the security and tranquillity of this part of the Empire. In the time of the Crusades the town was still of importance. Baldwin I. took the city from the Saracens in 1102, but it was recaptured in 1187 by Saladin. In 1190 it was again won by the Crusaders, but only to be lost a second time in 1219. St. Louis took the city in 1251, and partially rebuilt its walls. Cæsarea has since sunk into utter decay.

There are many allusions to Cæsarea in the New Testament, all tending to show its importance at that epoch. When Paul had been let down in a basket from the wall of Damascus to save him from the Jews, it was to Cæsarea the disciples hurried him, and shipped him for his own city of Tarsus (Acts ix. 30). At Cæsarea dwelt Cornelius, the devout centurion who with his family were the first Gentile converts after Peter's vision at Joppa (Acts x., xi.) To Cæsarea came Peter when his prison doors at Jerusalem had miraculously opened to him (Acts xii. 19). Here Paul landed on his way to Jerusalem, after his first missionary journey in Greece (Acts xviii. 22). In this city dwelt "Philip the Evangelist," with his "four daughters, virgins, which did prophesy," in whose house "Paul's company," who had come by ship from Ptolemais, "tarried many days." On this occasion Paul was visited by Agabus the prophet, with a sign of Paul's approaching capture at Jerusalem. But in vain his friends counselled flight, Paul was ready "not to be bound only, but also to die," and with "certain of the disciples of Cæsarea" he went up to Jerusalem (Acts xxi. 8, 16).

The Apostle's next appearance in the city is the fulfilment of the prophecy of Agabus. He is brought by "two hundred soldiers," and "horsemen three-score-and-ten, and spearmen two hundred," and arraigned before Felix, the Governor (Acts xxiii. 23—35). In chaps. xxiv., xxv., and xxvi. are detailed those wonderful conferences between the great Apostle and the highest dignitaries of the province, during which, "as Paul reasoned of righteousness, temperance, and judgment to come, Felix trembled;" and subsequently Agrippa declared, "Almost thou persuadest me to be a Christian." Hence, having "appealed unto Cæsar," Paul was sent "in a ship of Adramyttium" on his way to Imperial Rome.

Of all these things the traveller may muse as he gazes on the desolation of Kaisarîyeh, and conjures up the pomp and splendour of the Roman city in its palmy days, when its streets and ports were alive with commerce, and its temples and palaces gay with festivity, and when the invincible legions of Rome dwelt in their pride of power on this lovely and forsaken shore.

Leaving Kaisarîyeh, and proceeding northward, an aqueduct is seen, a small brook crossed, and the Castle of *El Melat* is seen to the left. The stream is the *Nahr Zurka,* and was called by the ancients the Crocodile River.

Here the Plain of Sharon is bounded by some wooded hills, an offshoot from Carmel. The road runs along the beach to Tantûra, passing another stream, called the *Nahr Keraji.*

Tantûra is a little village of some thirty houses, between the sea and a swamp. There are some mounds and ruins, the most conspicuous being an old tower, thirty feet in height—a prominent object from any point between Cæsarea and Carmel.

Tantûra represents ancient **Dor,** a city which was

allotted to Manasseh after its conquest by Joshua; but the inhabitants were never dispossessed (Joshua xi. 1, 2, xii. 23; Judges i. 27). It was the most southern of the Phœnician colonies, and, like Tyre, carried on the manufacture of purple dye from the murex. The harbour and town of Dor were restored by the Roman General Gabinius.

There are some caverns south of Tantûra, and several small islands opposite, which sheltered the ancient harbour.

Passing Hadâra and Kefr Naum, **Athlit** is next reached, called by the Crusaders *Castellum Peregrinorum*. The houses of the village, and the picturesque ruins of this stronghold of the Templars, are strangely mingled. In 1291 it was destroyed by Sultan Melek-el-Ashraf, being the last possession lost by the Christians in Palestine. The foundations are of Roman origin. A few other ruins are passed, and one or two paths on the right leading up to the monastery, and then the traveller arrives at *Haifa*.

MOUNT CARMEL.

Haifa is a pretty little seaside town, with gay bazaars, situate at the foot of Mount Carmel. About 10 minutes from Haifa there is a pretty German Colony, with about 300 residents. Hotel Carmel is a comfortable clean hotel, situated in the midst of the Colony, and is kept by a German.

Mount Carmel, now called Kürmel, and more frequently Mar Elyas, from its connection with the great Prophet, is a bold promontory, forming the southern boundary of the only considerable bay of the coast of Palestine. From its projection into the bay it runs south-east for about twelve miles, terminating in a bold cliff overlooking the low hills of Samaria. It thus forms a separating ridge between the plains of Sharon and Esdraelon; it consists of a soft, white limestone, with veins and nodules of flint. The height of

Mount Carmel is about 1,800 ft. where it overlooks the sea, and about 600 ft. at its inland extremity.

From Haifa a steep climb conducts to the summit of the mountain. "The view from here," says Warburton, "is very grand, but somewhat saddening, from the loneliness and want of cultivation that everywhere meets the eye—an immense expanse of ocean unenlivened by a single sail; wide tracts of land unchequered by a village; and at the base of the mountain a few half-bald cornfields, and some olive and sycamore trees. The 'excellency of Carmel' is indeed 'departed'; but there is still much that is romantic and interesting in the character of the mountain and the view that it commands. Beyond the beautiful bay, to the north, the town and fortress of Acre stands boldly out into the sea, on the south the extensive ruins of Castel Pelegrino and a wild range of mountains bound the horizon."

But travellers differ widely as to the present "excellency" of Carmel—perhaps according to the season of the visit and the time they have to spare for exploring the mountain. Some, as in the above extract, draw a desolate picture; others describe its "rocky dells with deep jungles of copse," its "shrubberies thicker than any other in Central Palestine," its "rich verdure," its "hollyhocks, jasmine, and various flowering creepers," its oak-trees and perennial shrubs, and its abundance of game and wild animals. Of course, those who can stay a night, or even two, at the Convent on the mountain will see more than those who hurriedly visit from Haifa, and return there the same day.

The Convent, which is grandly situated, is a large building of very simple style, in two stories, and surmounted by a dome. The fathers exercise hospitality towards strangers, but it is of course right to leave a donation covering all expenses. The mountain seems, from earliest times, to

have had ideas of sanctity connected with it, but it is of course in connection with the Prophets Elijah and Elisha that it attained to its chief celebrity. In early Christian times, numberless hermits took up their abode in caves and solitary cells on and about this mountain. Subsequently, a monastery arose here, and became of considerable reputation. When Napoleon was besieging Acre, this monastery was utilized as an hospital for the wounded. When the French retreated the building was destroyed by the Pasha. Some time after, a monk named Jean Battista, who had taken vows as an act of penance, came on pilgrimage to Carmel, and found only an altar and an archway. He vowed to rebuild the Convent, travelled and begged for fourteen years, and the present edifice is the result of his labours.

The Convent is said to be erected over the cave in which Elijah sought shelter when Ahab was seeking his life. At a little distance down the mountain side is a larger cave, called the "Cave of the Prophets," alleged to be the one alluded to by Obadiah, when he said to Elijah, "Was it not told my lord what I did when Jezebel slew the Prophets of the Lord, how I hid an hundred men of the Lord's prophets by fifty in a cave, and fed them with bread and water?"

The opening to the first of these caves is under the high altar in the church. The monks assert that there has been a continuity of religious guardians to this mountain since the time of Elijah—that the sons of the prophets dwelt there until the time of Our Saviour, and then embraced Christianity. Certainly the sanctuary here is mentioned by classical writers—both Pythagoras and Tacitus visited it. In the church the visitor will observe a modern monument, erected to commemorate the burial here, in 1864, of Edward Henry Etienne, Prince de Craon.

In Joshua xix. 26, Carmel is assigned to the tribe of

Asher, who also held a portion of the rich agricultural plain of Sharon, to the south of Carmel. We read previously in chap. xii. of a king of "Jokneam of Carmel," as being defeated by the Israelites. But the chief biblical associations of Carmel are with the history of Elijah and Elisha.

At the eastern end of the ridge, where the view extends over the great plain, doubtless occurred the extraordinary events related in 1 Kings xviii.

"We stopped at El Mouhrakah," says M. de Pressensé, "situated on the mountain at five-and-a-half hours' distance from the convent. This is the spot marked by tradition for Elijah's sacrifice. El Mouhrakah is a natural terrace, commanding all the Plain of Esdraelon. Enormous blocks of stone strew the path. The site answers exactly to the account given in the book of Kings (1 Kings xviii. 20). Behind us is the great sea from which the Prophet saw the little cloud, like a man's hand, arise, which was to spread over all the scorched land and pour a healing rain. The Kishon, reddened with the blood of the priests of Baal after their shameful defeat, flows through the plain at the foot of Carmel. Before us is Jezreel, to which the king repaired in his chariot on the prophetic announcement of the coming miracle. The horizon of mountains is very extensive from this height, and forms a graceful curve, commencing with the mountains of Samaria, and terminating in the furthest hills of Galilee. Tabor fronts the spectator; it looks like the rounded dome of a Byzantine basilica formed by nature. The Plain of Esdraelon unfolds its dazzling robe between Tabor and Carmel, while on the side of the sea the plain which reaches to Jaffa and the Mediterranean melts into shining distance. Around us, Carmel extends in all directions, its green groves and flowery slopes."

Another startling incident in the life of Elijah is con-

nected with this mountain. In 2 Kings i. we find Ahaziah, in the time of sickness, sending to enquire of Baal-Zebub, the god of Ekron, "whether I shall recover of this disease?" But the messengers are intercepted by "an hairy man, girt with a girdle of leather about his loins," who indignantly asks, "Is there not a God in Israel?" and sends word to the king, "Thou shalt not come down from that bed on which thou art gone up, but shalt surely die." The enraged monarch knows it must be "Elijah the Tishbite," and twice sends a "captain of fifty, with his fifty," to capture the prophet. These, seeking to carry out the royal mandate, are destroyed "by fire from heaven" at the word of the prophet, who calmly surveys them from his place on the top of an hill. A third captain is sent with his band. These approach the prophet in terms of humble solicitation. He consents to accompany them, but only to reiterate his former message to Ahaziah. "So he died according to the word of the Lord which Elijah had spoken, and Jehoram reigned in his stead."

After Elisha with wondering eyes had seen his master pass to heaven in the "chariot of fire," he visited Jericho and Bethel, and then came to Mount Carmel (2 Kings ii. 25) for a time. When the Shunamite mother, grieving over her only son's death, sought Elisha in her trouble, she "came unto the man of God, to Mount Carmel," and from the eminence he "saw her afar off." It needs not to relate here the sequel of the story.

"Carmel figures as frequently as Lebanon in the oracles of the prophets. When Esaias will paint the beauty of *Paradise Regained,* he says that the "desert shall blossom as the rose: the glory of Lebanon shall be given to it; the excellency of *Carmel* and of Sharon" (Isaiah xxxv. 2). He describes this "excellency of Carmel" in another passage,

which one cannot read without being transported to the mountain of Elias. "The mountains and the hills," saith he, "shall break forth before you into singing. Instead of the thorn shall come up the fir-tree; and instead of the brier shall come up the myrtle-tree" (Isaiah lv. 12, 13).

The spouse of the Canticles is compared in her beauty, full of glory and majesty, to the summit so much admired. "Thine head upon thee is like *Carmel*," says her well-beloved (Song of Solomon vii. 6). When Isaiah seeks to draw the most pathetic picture of the desolation of the land, he exclaims, "Bashan and Carmel shake off their fruits" (are withered away) (Isaiah xxxiii. 9). "The top of *Carmel* shall wither," says Amos (chap. i. 2). Finally it was here, as we have seen, that the sublime contest was enacted between the worshippers of Jehovah and Baal, the god of the heights. Carmel is also a spot consecrated in Asiatic paganism. Tacitus asserts that the mountain itself was an object of worship. (*Montem deumque vocant*) (Hist. ii. 78). The oracle which promised the empire to Vespasian, is said by the great historian to have resounded from the summit of this august mountain. It is into these retreats that Micah calls together the dispersed but repentant flock of Israel (Micah vii. 14).

"When the unknown author of the *Requiem* will sum up in one word all the glory of ancient prophecy, he says, "Gloria Carmelis."—(*Pressensé.*)

HAIFA TO 'AKKA.

This is a ten mile journey along the beach, or if the weather is fine a sailing boat may be hired to do the distance. The views of Carmel on looking back are very fine. After crossing that "ancient river, the river Kishon," the traveller enters the great Plain of Acre. The *N'amân*, ancient *Belus*,

is afterwards crossed, and a hill is seen to the right where Napoleon planted his batteries when besieging Acre in 1799. During the journey the traveller should notice the beautiful shells which are abundant on the beach. Amongst these specimens of the murex, from which the Tyrians extracted their far-famed purple dye, may be found.

'AKKA OR ACRE.

'Akka, otherwise Accho, Ptolemais, or Acre, or St. Jean d'Acre, is an important seaport town. The fortifications are very fine. It contains 5000 inhabitants, of whom about 700 are Christians. It stands on the projecting headland which forms the northern boundary of the bay, which curves round from Mount Carmel in the south. Round Acre there is a fertile plain about six miles broad, watered by the *Nahr N'amân* (ancient *Belus*). The hills which northward approach the sea skirt round this plain, and towards the south recede yet farther inland towards Sepphoris. Acre, from its favourable situation as regards both sea and land approaches, has been called the "Key of Palestine."

Accho was allotted to Asher but never conquered (Judges i. 31), and was commonly reckoned a Phœnician city. The town is not again mentioned in the Old Testament. Under the Ptolemies, to whom Phœnicia came at the death of Alexander, it became important, and was called Ptolemais. Antiochus the Great subsequently seized the city, and attached it to his Syrian dominions; it figured also in the wars of the Maccabees. It afterwards became a free town, and then a Roman colony. It is once mentioned in the New Testament in connection with St. Paul's journey from Tyre to Cæsarea (Acts xxi. 7).

Acre was a noted place in the crusading times. It was

here that the Knights of St. John prolonged for thirty-three days their gallant resistance to the Sultan Ibn Kalawûn of Egypt and Damascus, and his immense hosts. Sixty thousand Christian citizens and soldiers were, on that occasion, slain or sold as slaves. In 1799 Napoleon besieged Acre and was prevented from taking it by the English under Sir Sidney Smith. In 1840 the town was taken from the Egyptians for the Turks by Sir Charles Napier.

After alluding to the trifling character of the connection of the tribe of Asher with Bible history, the fewness of allusions to its existence, and the fact that ancient Ptolemais, or Accho, is linked with only one scriptural event, the landing of St. Paul to commence his last land journey to Jerusalem, Dean Stanley goes on to say, "The peculiarity of the story of Acre lies in its many sieges, by Baldwin, by Saladin, by Richard, by Khalil in the middle ages; by Napoleon, by Ibrahim Pasha, and by Sir Robert Stopford in later times. It is thus the one city of Palestine which has acquired distinct relations with the western world of modern history, analogous to those of Cæsarea with the Western world of ancient history. But the singular fate which it enjoyed at the close of the Crusades, gives it a special interest, never to be forgotten by those who, in the short space of an hour's walk, can pass round its broken walls. Within that narrow circuit—between the Saracen armies on one side, and the roar of the Mediterranean Sea on the other—were cooped up the remnant of the crusading armies, after they had been driven from every other part of Palestine. Within that circuit the kings of Jerusalem and Cyprus, of the house of Lusignan; the Princes of Antioch; the Counts of Tripoli and Sidon; the Great Masters of the Hospital, the Temple, and the Teutonic Orders; the Republics of Venice, Genoa, and Pisa; the Pope's Legate; the Kings of

France and England assumed an independent command. Seventeen tribunals exercised the power of life and death. All the eyes of Europe were then fixed on that spot. Acre contained in itself a complete miniature of feudal Europe and Latin Christendom."

'AKKA TO TYRE.

This route crosses the rich plain and follows the coast northward. A ruined aqueduct built by Jezzâr is passed under; then the hamlet of *Sefnurieh* is reached, with the country house of a late Pasha of 'Akka. *Es-Zîb* is ancient Achzib (Joshua xix. 29) never taken possession of by the tribe of Asher, its nominal owners. A bold promontory is rounded by a zig-zag path, called the "Ladder of Tyre," once the gateway, as it were, between Phœnicia proper and Israel. Passing *Nakûrah,* the ruins of *Iskanderîyeh* are seen, formerly Alexandroschene, an ancient fortress. The projecting White Cape is crossed by a remarkable cliff path, which is defended by the so-called "Candle Tower." Then the rivulet of 'Azzîyeh is crossed and a stony plain. At *Ras-el-'Ain,* "the Fountain Head," is a wretched village surrounding some remarkable reservoirs, considered to mark the site of *Palœtyrus,* or Old Tyre. Passing these reservoirs and crossing the plain, the gate of modern Tyre is soon reached. The ride from 'Akka will occupy about nine hours.

TYRE.

Sûr, the modern town which stands in the place of ancient Tyre (Heb. Tzôr, a rock) is situated on a rocky peninsula, formerly an island. There are the usual narrow streets, khân, and bazaars, and a few ruins. Shafts of grey and red granite columns, capitals of variegated marble and other fragments are scattered in and about Tyre. The chief

ruins only date from early Christian and mediæval times. These are the remains of the cathedral where William of Tyre, who wrote a history of the crusade, was for ten years archbishop, and where Frederick Barbarossa and Origen were buried.

There seems reason to believe that a colony from Sidon settled on the island, which is now a peninsula, less than two hundred years after the Flood, and erected a Temple of Hercules, and a few dwellings. Soon after a city on the mainland was added. In Joshua xix. 29, this place is called "a strong city." About four centuries after, David and Hiram, King of Tyre, are found in friendly alliance (2 Sam. v. 11), the latter monarch sending David materials for the erection of the temple. This alliance continued during the reign of Solomon. Under Hiram, Tyre probably attained to its highest prosperity. Ezekiel (chapter xxvii.) gives a full description of Tyrian commerce, and luxury, and power. About a century after Solomon's time, Ahab, King of Israel married Jezebel, daughter of Ethbaal, (or Ithobal) who was King of Tyre, and priest of Astarte (1 Kings xvi. 31). Through the idolatrous influence of Jezebel's early education by the shrines of Baal and Ashtoreth, much trouble came upon Israel. It is probable that at this time a bridge and aqueduct connected the mainland city (which had come to be called Old Tyre) with the island city.

In 720 B.C., Psalmanezer took Old Tyre on the mainland, and for five years ineffectually tried to get possession of the island. When the Assyrians withdrew, the mainland city was again rebuilt. The next siege of Tyre was led by Nebuchadnezzar in 584 B.C. The Phœnicians had seen Judæa overrun and Jerusalem captured with feelings of delight. Not long before (2 Kings xxiii. 20), Josiah had endeavoured to uproot Sidonian idolatry in his kingdom, insulted the gods, and

slain the priests upon their altars. The death of Josiah at Megiddo, and capture of Jerusalem by Nebuchadnezzar, doubtless seemed to the onlookers of Tyre and Sidon only merited retribution. But now the turn of Tyre itself was to come. Nebuchadnezzar laid siege to it for thirteen years, and destroyed the mainland city, which was never rebuilt, as prophesied by Ezekiel (chap. xxvii. 36). The island city still remained unconquered; but its inhabitants became joined to the Persians, though rather on terms of alliance than of subjection.

In 332 B.C. came Alexander the Great, whose victorious army, says Fuller, "which did fly into other countries, were glad to creep into this city." We must remember that Tyre was at that time completely surrounded by prodigious walls, and situated on an island nearly half a mile from the shore. On the side fronting the mainland the ramparts were no less than 150 feet in height. Even the persevering efforts of Alexander for seven long months would have failed, but the harbour to the north was blocked up by the Cyprians, and that to the south by his Phœnician allies, and thus he was able to unite the island to the mainland by an enormous artificial mole, to construct which the ruins of Old Tyre were thrown into the sea.

"Here again the prophecy of Isaiah (xxiii. 15—17)," says Osburn, "that the city should return to its greatness and luxury as before its fall, is singularly illustrated by the profane historian Strabo, who says that notwithstanding the calamities it suffered under Alexander, it surmounted all its misfortunes and recovered its greatness and commerce. And when we reflect that Alexander utterly destroyed it, burning it to the ground, mercilessly putting to the sword all who resisted, and hanging two thousand of the principal citizens along the sea-shore," and selling thirty thousand inhabitants

into slavery "in 332 B.C., and that, according to Strabo, it recovered its greatness and its trade again in 262 B.C., exactly seventy years after, the prophecy of Isaiah seems most remarkably fulfilled—not, as may be supposed, in contradistinction to the prophecy of Ezekiel, but in exact accordance, the one having reference to the Tyre island, which, as it were, running away into the sea from the threat of divine indignation denounced by Ezekiel, met there the danger predicted by Isaiah, which was fulfilled after the time of Ezekiel, as if the mercy of God was seen in first pronouncing its total destruction, and yet depriving it of only a part of its greatness as a warning before executing the threat."

Of the Macedonian successors of Alexander, the Seleucidæ, traces are found on coins and ruins. In the first century before the Christian era, Strabo describes Tyre as still flourishing; its trade was now chiefly in the production of the famous Tyrian purple from the murex. In the New Testament little is said of Tyre. Our Saviour visited "the coasts thereof," and named the town in his warning to Bethsaida and Chorazin. Paul on one occasion set sail from Tyre, and a touching description is given of the parting. He was on his way to Jerusalem, after a sorrowful parting with the elders at Ephesus, when he "landed at Tyre, for there the ship was to unlade her burden. And finding disciples, we tarried there seven days: who said to Paul through the Spirit that he should not go up to Jerusalem. And when we had accomplished these days we departed and went our way; and they all brought us on our way, with wives and children, till we were out of the city, and we kneeled down on the shore and prayed. And when we had taken our leave one of another, we took ship, and they returned home again."

Under the Romans, Tyre maintained some degree of prosperity. In the fourth century it was a Christian town.

Eusebius delivered a celebrated oration here, possibly in the church of which the ruins are still seen. In the seventh century, when the Muslim swept the Eastern plains, Tyre became a Mahomedan city, and remained so till the time of the Crusades. It again came into Christian hands in 1124. In 1290, the German Emperor, Frederick Barbarossa, was buried in the cathedral after losing his life through his horse sinking in a river whilst in pursuit of the Turks. "At this period," says Dr. Smith, "there was perhaps no city in the known world which had stronger claims than Tyre to the title of the 'Eternal City.' Tyre had been the parent of cities which at a distant period had enjoyed a long life and had died; and it had survived more than fifteen hundred years its greatest colony, Carthage. It had outlived Egyptian Thebes, and Babylon, and Ancient Jerusalem. It had seen Grecian cities rise and fall. Rome, it is true, was still in existence in the thirteenth century; but in comparison with Tyre, Rome itself was of recent date."

In 1291, after having been occupied by the Christians for a century and a half, news came to Tyre of the taking of Acre by storm by the Sultan of Egypt and Damascus. "On the same day on which Ptolemais (Acre) was taken," says a Venetian historian, "the Tyrians, at vespers, leaving the city empty, without the stroke of a sword, without the tumult of war, embarked on board their vessels, and abandoned the city to be occupied freely by their conquerors. On the morrow the Saracens entered, no one attempting to prevent them, and they did what they pleased."

Tyre has never since recovered itself. It fell into ruins; in 1697, a traveller states that he saw "not so much as one entire house left." In the latter part of last century the place was partially rebuilt, and now contains a population of about three thousand.

And this little town, with scattered fragments of ruins, are all that remains of the great city which, with its suburban dependencies, measured seventeen English miles in circumference. Magnificent must have been the scene from the heights east of Tyre to a spectator in the days of Solomon. And now, of all this grandeur and magnificence, "it would seem as though, in the words of the Scriptures, the dust 'had been scraped from off the rock' into the water and crevices around; and even the remaining fragments are slowly disappearing."

With reference to Tyre, Cæsarea and Ptolemais, in common with the Apostle Paul, the following remarks occur in Conybeare and Howson's well-known biography:—

"There is a singular contrast in the history of those three cities on the Phœnician shore, which are mentioned in close succession in the concluding part of the narrative of this apostolic journey.

"Tyre, the city from which St. Paul had just sailed, had been the seaport whose destiny formed the burden of the sublimest prophecies in the last days of the Hebrew monarchs.

"Cæsarea, the city to which he was ultimately bound, was the work of the family of Herod, and rose with the rise of Christianity. Both are fallen now into utter decay.

"Ptolemais, which was the intermediate stage between them, is an older city than either, and has outlived them both. It has never been withdrawn from the field of history, and its interest has seemed to increase (at least in the eyes of Englishmen) with the progress of centuries. Under the ancient name of Acco it appears in the book of Judges (i. 31) as one of the towns of the tribe of Asshur. It was the pivot of the contests between Persia and Egypt.

"Not unknown in the Macedonian and Roman periods, it

reappears with brilliant distinction in the middle ages, when the Crusaders called it St. Jean d'Acre. It it needless to allude to the events which have fixed on this sea-fortress, more than once, the attention of our own generation.

"At the particular time when the Apostle Paul visited this place, it bore the name of Ptolemais,—most probably given to it by Ptolemy Lagi, who was long in possession of this part of Syria—and it had recently been made a Roman colony by the Emperor Claudius.

"It shared with Tyre and Sidon, Antioch and Cæsarea, the trade of the eastern coast of the Mediterranean Sea. With a fair wind, a short day's voyage separates it from Tyre.

"To speak in the language of our own sailors, there are thirteen miles from Tyre to Cape Blanco, and fifteen from thence to Cape Carmel, and Acre—the ancient Ptolemais—is situated on the further extremity of that bay, which sweeps with a wide curvature of sand to the northwards, from the headland of Carmel. It is evident that St. Paul's company sailed from Tyre to Ptolemais within the day At the latter city, as at the former, there were Christian disciples, who had probably been converted at the same time, and under the same circumstances as those oi Tyre."

TYRE TO SIDON.

Leaving Tyre the traveller still proceeds northward along the Phœnician Plain, and will doubtless not fail to notice the "mournful and oppressive silence," of which Gibbon has spoken. Villages stud the mountain sides, whose terraces are richly cultivated, but the greater part of the plain has its fertility absolutely wasted.

A fountain prized for its healing virtues is passed, and soon afterwards an old khân on the banks of the Nahr-el-

Kâsimîyeh, a river which ranks next to the Orontes and Jordan, amongst the rivers of Syria. It rises near Ba'albek, and drains the slopes of Lebanon and Anti-Lebanon, and probably represents the Leontes of ancient geography. The deep ravine along which the river flows is crossed by a single arch of some twenty feet. Soon after leaving the river a circle of stones are seen, which are said to be men who were suddenly petrified because they mocked at the holy prophet, Neby Sûr, to whom the white domed *wely* in the neighbouring village is dedicated.

'*Adlan* has some ruins, and an ancient cemetery. It is considered to mark the site of *Ornithon*. Hard by are some caves in the hill side, which Dr. Robinson has suggested may be those recorded by William, of Tyre, as having been occupied by the Crusaders as strongholds.

Passing on from 'Adlan, the *wely* of *el-Khudr*, or St. George, is passed, and then the village of Surafend is seen high up on a hill to the right.

Surafend is near the site of ancient Zarephath, called in the New Testament Sarepta. The ruins are very scattered and fragmentary. Portions of glass and vitrified pottery are abundant. The name Zarephath means a melting or liquefying, and it is conjectured that the town was a place of furnaces. There is a covered fountain among the ruins, still in use, which was flowing in the time of drought, when Elijah asked drink and food of the woman of Zarephath. "Fetch me, I pray thee, a little water in a vessel that I may drink."

Besides the principal mass of ruins, consisting of broken columns, slabs, etc., scattered for a mile or more along the shore, there is another group of foundations on an adjacent promontory.

Zarephath is mentioned in the Old Testament as the

place where Elijah was lodged by the widow woman, and where he repaid her kindness by procuring the miraculous preservation of her little store, and subsequently the restoration to life of her dead child (1 Kings xvii. 8—24).

In the New Testament the place is mentioned under the name of Sarepta by our Saviour, in illustrating his discourse by a reference to the above-mentioned narrative (Luke iv. 25, 26).

Sarepta was praised for its wine by Greeks and Romans. The Crusaders erected a chapel over the supposed house of the widow. As the plain became unsafe, Sarepta became deserted, and Surafend, up there on the mountain side, took its place.

On leaving Sarepta, Sidon is soon seen, with its gardens and orchards. The fountain of El Karbenah is used as a resting-place, and then in three hours more, or in eight hours from leaving Tyre, the traveller arrives at Sidon.

SIDON OR ZIDON.

Saida, the modern representative of Sidon (Hebrew, Tsîdôn, fishery), is an irregularly built town, with narrow alley-like streets, varying from five to eight feet in width, with the roofs of the bazaars, etc., often meeting overhead. The population is about 5000, the large proportion being Arabs.

Sidon, which is supposed, for several reasons, to have been older than Tyre, is mentioned first in Gen. x. 19, a few verses after the mention of Sidon, the son of Caanan. The city is several times alluded to in Homer. In the time of Solomon there were none that "had the skill to hew timber like the Sidonians" (1 Kings v. 6). Sidon and Tyre were both free cities, and though allotted to Asher, were never conquered by the Jews. From the testimony of Strabo, we

learn that Sidon early achieved great celebrity in philosophy, science, and art. "For wealth, commerce, luxury, vice, and power, it was unequalled in the Levant, until Tyre outstripped it, and Psalmaneser conquered it," in 720 B.C. Thence it passed successively under the rule of Persians, Macedonians, Syrians, Egyptians, Romans, Arabs, and Crusaders.

It was under its Persian masters that Sidon attained its highest prosperity; and it is on record, that towards the close of that period it was in wealth and importance far in advance of all the other Phœnician cities. Sidonians were a conspicuous element in the navy of Xerxes at the invasion of Greece.

In 351 B.C., when Artaxerxes Ochus, King of Persia, was engaged in preparing to put down a revolt in Egypt, Sidon took the opportunity to make an effort for freedom. A league was made with Nectanebos, then ruling on the throne of Egypt, and arrangements made with the other Phœnician cites. All was frustrated by the treachery of King Tennes of Sidon. Six hundred citizens were slain by javelins; and when the Persian troops closed round the city walls, the Sidonians shut themselves up with their families, and fired their houses, and 40,000 persons are said to have perished in the flames.

The city rose again from its ashes, and in 333 B.C. it welcomed Alexander the Great as a deliverer from Persian tyranny, and ranged its fleet and its soldiery on the side of the Macedonians. Sidon now became Grecianised, no longer of political importance, but an opulent city, alternately under Syrian or Egyptian rule, in the long contests between the successors of Alexander. As late as 127 B.C., as shown by coins, the Syrian goddess Astarte was worshipped in this town. Strabo says of Tyre and

Sidon: "Both were illustrious and splendid formerly *and now;* but which should be called the capital of Phœnicia, is a matter of dispute amongst the inhabitants." He states also that the town of Sidon is situated on a fine, naturally-formed harbour, and that its inhabitants cultivated the sciences of arithmetic and astronomy, and gave great facilities for their study. Such would be the state of things at Sidon at the time of our Saviour's visit. The town was about fifty miles from Nazareth, and is the most northern place mentioned in the accounts of his journeyings.

In 325 A.D. the first bishop of Sidon, Theodorus, attended the Council of Nice. The town scarcely appears again in history till Baldwin and his Crusaders conquered it in 1111 A.D. Troublous times now set in. Seventy-six years the Christians held it, and then in 1187 Saladin seized, dismantled and partially destroyed the city. Ten years after it was again taken by the Christians, temporarily occupied and despoiled, and again left to the Muslims, who rushed in under Melek Adel, the brother of Saladin, and finished the work of destruction. It was again rebuilt and again destroyed; and in 1253 St. Louis renewed the fortifications, and for about thirty years it was held by the Knights Templars. The Muslims again dismantled the town in 1291, and so by degrees, the alternate prey of conflicting armies, Sidon sank towards decay.

At the beginning of the seventeenth century, the Emir Fakhr ed-Din, built a palace here, of which some remains are still seen. He also erected the castle-like khân, and encouraged French traders to settle here. Till the time of the Revolution, the place became almost a French colony. Since the expulsion of the foreign merchants by Djezzar Pasha, Sidon has gradually declined to its present miserable state and proportions.

Once truly 'the Great Sidon' (Joshua xi. 8) once furnishing architects such as no other city could furnish (1 Kings v. 6), once the 'replenisher' of even luxurious Tyre (Isa. xxiii. 2), once so free that even the conquering hosts of Israel could not overcome her; perhaps God permitted this 'thorn' in the side of Israel as a punishment overruled to their benefit, inasmuch as, being novices in the arts, they could better be served by the Sidonians. Be that as it may, she who was once great, is now as a cleft in the rock. She who built up cities and nourished them, no longer builds herself, but sits dismantled, and nourishes others only by parting with the sad and beautiful blood-washed garments of her long-lost greatness, carried off daily, as it were, in funeral processions, to be housed for ever in distant places where not even the antiquary shall recognize them.' 'Son of man, set thy face against Zidon, and prophesy against it, and say, Thus saith the Lord God: Behold, I am against thee, O Zidon; and I will be glorified in the midst of thee: and they shall know that I am the Lord, when I shall have executed judgments in her. . . For I will send . . . blood into her streets. . And there shall be no more a pricking brier unto the house of Israel' (Ezek. xxviii. 21—24). And when looking upon the beautiful plain in which this place is set, and considering the excellence of the soil, which even now, without any proper agricultural treatment, bears the luxuriant foliage of mulberries, bananas, and other trees of smaller growth, and then looking out upon the wide sea and the port, we ask the question, 'Why cannot the people revive and gather strength, and make these advantages tributary to their prosperity? Where are their helpers? Are there none to remove these rocks and obstructions, these 'bonds and yokes' (Jer. xxvii. 2, 3). And the answer returns, from the sepulchres beneath both sea and

sand: 'Because of the day' that *has* come 'to cut off from Tyre and Sidon every helper that remaineth'" (Jer. xlvii. 4).

Jûn is a village about six miles north-east of Sidon, wherein are the ruins of the beautiful palace reared by Lady Hester Stanhope, the gifted and extraordinary woman who gained so remarkable an ascendency over the Arab mind, that in 1821 she was offered the crown of Palmyra. Alphonse de Lamartine and the author of *Eothen* both give accounts of interviews with this extraordinary woman. When the end came the British Consul and American Missionary rode over from Beyrout, and found Lady Hester's corpse the sole tenant of her lovely home. The thirty-seven servants had all fled, carrying with them whatever they could lay their hands on.

SIDON TO BEYROUT.

This is an eight hours' journey, and is very fatiguing in some parts; some consider it almost unequalled in Syria for weariness and want of interest.

After riding half an hour by the shore the Nahr-el-Auwaly is crossed. This stream flows down from the Lebanon, amongst the mountain recesses peopled by the Druses. It is the Bostrenus of the ancients. Here the traveller leaves the Phœnician plain and the rocky offshoots of the Lebanon range are encountered. Riding on for about two and a half hours the *Khan Neby Yûnus* is reached, where stands a *wely* in honour of the Prophet Jonah, who is said to have been vomited out by a whale on to the dry land at this spot. The old road now runs over a bold headland, being at places deeply cut into the solid rock. Here once stood the fortress of *Platane,* near which Antiochus the Great and Ptolemy fought in 218 B.C.

Beyond the promontory flows the Nahr-ed-Dâmûr, a gentle brook in summer, but furious enough when the snows melt on Lebanon. Villages, convents, olive gardens, etc., diversify the mountain scenery on the right as the traveller proceeds. At *Khan Khulda* are some sarcophagi on the side of the hill of very great antiquity, and probably of Phœnician origin. The promontory of Beyrout is shortly reached, and then comes a tedious passage over the sandy mounds which threaten to submerge all the fertile land near the sea. On the right is the largest olive grove in the country. There is a fine view of the glens and villages of Lebanon, and then, passing the Bîr Huseini, or Chapel of St. Joseph, the cactus-hedged and well-watered gardens and plantations of Beyrout are reached, and the gate of the town soon entered.

Beyrout (see p. 367).

TOUR TO THE HAURÂN.

(For Itinerary of this Tour see p. 27)

The Haurân, strictly speaking, represents the Greek Province of Auronitis, which Josephus mentions in connection with Trachonitis, Batanea, and Gaulonitis, as occupying the territory of the ancient kingdom of Bashan.

The kingdom of **Bashan** lay to the east of the Jordan. It was a land of mysterious interest, originally peopled by the Rephaim, or Giants, who so terrified Israel. The conquest of Bashan was commenced under Moses at Edrei, and completed by Jair, son of Manasseh, who took possession of Argob for his tribe. "And we took threescore cities, all the region of Argob, the kingdom of Og in Bashan. All these cities were fenced with high walls, gates, and bars, besides unwalled towns a great many." The remains

of these cities, deserted, but, to a wonderful extent, not in absolute ruin, are scattered over the whole district.

The term **Haurân** is now used to comprehend the **Lejah**, or Rock Plain, formerly called by the Greeks *Trachonitis*, or "the Strong," and by the Hebrews "Heap of Stone"; **En Nuktah**, the Plain, answering to the Greek *Auronitis*, or the Hebrew *Haurân* (Ezekiel lxvii. 16), and **El Jebel**, "the Mountain," the ancient *Batanæa*. The latter province is inhabited by the Druses, who exercise great authority throughout the Haurân.

"Bashan was regarded by the poet-prophets of Israel as almost an earthly paradise. The strength and grandeur of its oaks (Ezekiel xxvii. 6), the beauty of its mountain scenery (Psalms lxviii. 15); the unrivalled luxuriance of its pastures (Jer. l. 19); the fertility of its wide-spreading plains and the excellence of its cattle (Psalms xxii. 12, Micah vii. 14),—all supplied the sacred penmen with lofty imagery. Remnants of the oak forests still clothe the mountain sides; the soil of the plains and the pastures on the downs are rich as of yore; and though the periodic raids of Arab tribes have greatly thinned the flocks and herds, as they have desolated the cities, yet such as remain—the rams, and lambs, and goats, and bulls—may be appropriately described in the words of Ezekiel, as 'all of them fatlings of Bashan' (xxxix. 18)."—(*J. L. Porter.*)

Bashan, from its exposed situation, often suffered the ravages of war from Ninevites, Babylonians, and other foreign invaders. The country early became Christian. Paul's first mission, his visit to Arabia (Gal. i. 15—17) is considered to refer to Bashan. The idol temples (as still shown by the inscriptions) became converted into Christian churches, and in the fourth century the inhabitants were nearly all Christians. During the twelve centuries of

the Muslim rule, Christianity has again become almost extinct.

The tourist in the Haurân will find Oriental life and manners existing in primitive vigour to a far greater extent than in other portions of Palestine, which have come so largely under European influences, and where European customs, and even European fashions, are often ludicrously copied.

Commencing the Haurân journey from Damascus, the plain is crossed to *Kabr-es-Sit,* "Tomb of the Lady," where Zeinab, grand-daughter of Mahomed, was buried. The Hajys of Persia are especially noticeable amongst the dovotees who come on pilgrimages to the mosque above the grave. Continuing the course, the majestic Hermon is conspicuous on the west. The bare black hills to the south are the Jebel-el-Aswad, "Black Mountains," the eastern extremity of which is reached after a seven miles' ride. A fertile valley is soon entered, through which flows the *'Awaj* or Pharpar, with the village of *Nejha* near its bank.

The 'Awaj rises on the slopes of Hermon, and flows about forty miles to the most southerly of the three lakes of Damascus. Under its name of Pharpar it will be remembered as one of the "rivers of Damascus which Naaman thought so much better than all the waters of Israel" (2 Kings v. 12). From Nejha there is a good view up the verdant valley of the 'Awaj, between the enclosing ranges of the Jebel-el-Aswad and Jebel-Mani'a. On an eminence to the left, is the Muslim *wely* of Abu Zîd.

Leaving the valley, a bleak and dreary wilderness has to be crossed, much infested by the Bedawîn. Stones and fragments of rocks are scattered in thick profusion. Then comes a broad plain, where grass and weeds flourish luxuriantly in the rich black earth, once so carefully cultivated,

and producing wealth for the towns whose ruins are seen here and there. As the traveller journeys on, the line of dark cliffs marking the boundary of the Lejah comes into view, and on a nearer approach, the trees and villages and towers of old cities on the heights are gradually discerned.

The **Lejah** is an extraordinary elevated region, of a regular, almost oval shape, measuring about twenty-two miles from north to south, and about fourteen from west to east. It has been described as "an ocean of basaltic rocks and boulders, tossed about in the wildest confusion, and intermingled with fissures and crevices in every direction." Deserted cities and villages, massive in structure and of remote antiquity, thickly stud this wild, forbidding region. The exploits of Jair in Argob, as this region was termed by the Hebrews, have been already alluded to (Deut. iii. 13, 14). The same event is referred to in 1 Chron. ii. 23. Here, in after years, dwelt the Geshurites, whom Israel refrained from exterminating (Joshua xiii. 13), and it was to these rocky recesses that Absalom fled when he sought his uncle "in Geshur of Aram," after the murder of his brother Ammon (2 Sam. xiii.) At the present day, the Lejah is a refuge for those fleeing from oppression or danger, as in times past. Its inhabitants are chiefly Bedawîns of the wildest and most predatory type, who are only kept in control by the authority of their Druse neighbours. Without a Druse escort the Lejah is indeed inaccessible. Travellers should stedfastly adhere to the advice of the escort in all particulars, and not even attempt to sketch a ruin or copy an inscription without their express permission. Otherwise, he might be suspected by ignorant and superstitious onlookers to be engaged in magical incantations; and in that case danger to life or limb would inevitably result.

Burâk is at the north-eastern extremity of the Lejah,

and is so built on the rocks and encompassed by them, as to form a natural fortress. Its name signifies "Cisterns;" these large cisterns, with the aqueduct in connection, are in existence. It is thought that the town may have accommodated six thousand inhabitants. There are no large buildings, but a large number of houses in wonderful perfection and of great antiquity. There are two or three Greek inscriptions of the fourth century B.C., but these throw no light on the erection of the edifices.

The houses in Burâk are such as will be found in most of the Haurân cities. Immense blocks of hewn stone form the walls, often five feet in thickness. Long thick slabs of stone rest upon projecting cornices, and form the roof. The very doors are of massive stone, with pivots working in sockets above and below. Such are the deserted habitations found in thousands in the desolate cities of Bashan. The wandering Arabs prefer dwelling in their tents to occupying these houses, and the traveller can take possession of any house he fancies for the night, and apportion the rooms at pleasure, to himself, his horses, and his attendants.

An old Roman road runs to the Wady Liwa, and then along the eastern bank of the valley to Jebel Haurân, passing about a score of desolate towns similar to Burâk.

The road now taken does not follow the above-named route, but proceeds south-west, along the *Luhf* ("coverings"), a narrow strip of the surrounding plain, contiguous to the Lejah. During this part of the journey, the wonderful conformation of the Lejah can be examined. The surface consists of a vast mass of basalt, evidently forced upwards by volcanic agency, when in a melted condition. The gradual cooling of the mass must have gone on under disturbing influences of a most extraordinary character, so that there is now a wilderness of rifted rocks, and yawning

chasms, and jagged cliffs, boldly elevated at from 20 to 30 ft. above the level of the plain.

Passing the remains of *Um-es-S'aûd,* the beautiful ruins of El Musmeih are next reached.

El Musmeih (ancient Phæno), is at the present day a collection of ruins three miles in extent. Several public buildings and palaces can be seen amongst the heaps and remains of private houses. The interior square and some of the columns once forming the portico of a beautiful temple can be seen. There are many Greek inscriptions on this and other buildings. The inscription by the entrance-door of the temple, "Julius Saturninus to the people of Phæno, capital of Trachon, greeting," proves that the Lejah was the Trachonitis of Luke iii. 1, and that this city was its capital, and called Phæno. The Temple was built (as another inscription shows) by a Roman general stationed here in the reigns of Marcus Aurelius, Antoninus, and Lucius Aurelius Verus (A.D. 161—169).

Still following the Luhf, *Sh'aarah* is next reached, mostly partially occupied, though often empty. The ruins are on both sides of a valley. They comprise a temple of the same date as that at Musmeih, now converted into a mosque, an old square tower, several large buildings in ruins, and numbers of massive houses of the kind already described.

If the Luhf is still followed, skirting the Lejah, the Christian colony of Khubab, and several deserted villages are passed. But the road to be now taken turns southward from Sh'aarah, through the Lejah. As the border is left behind, the characteristics of this strange rocky wilderness become more and more striking. "The rocks are in many places cleft asunder," says Burckhardt, "so that the whole hill appears shivered, and in the act of falling down. The

layers are generally horizontal, from six to eight feet or more in thickness, sometimes covering the hills, and inclining to their curve, as appears from the fissures that often traverse the rock from top to bottom." The successive attempts of Egyptians and Turks to conquer the rugged defiles have always resulted in disastrous failure, and great loss of life to the invaders. Passing *Kul'at Semah, Kureim, Kustul Kureim,* and several other villages, with houses and square towers as already described, the traveller arrives at Dâma.

Dâma is the capital of the Lejah, consisting of about 300 houses, each with its cistern, the whole surrounded by a wilderness of bare rocks.

A rugged winding path leads through scenery still of savage wildness, past *Deir Dâma,* to *Ahiry.* Here the scenery opens out, a few plots of cultivated land are seen, and the only fountain in the Lejah. A capital view of the whole district is obtained by mounting to the *wely* on the adjacent Tell 'Amarah. Amongst the rocky fastnesses of the wilderness that stretches all around, the houses and towers of no less than thirty cities can be counted.

Um-es-Zeitûn (Mother of Olives) is about one-and-a-half hours east of 'Ahiry. Some thirty Druse families are the sole tenants of what was once a large town.

The Jebel Haurân, or mountain district of the Haurân, is now entered. It is peopled chiefly by the Druses. At *Hit,* the first town reached, dwells the powerful Druse Sheikh Asad 'Amer. He is careful to entertain strangers, and the goodwill of this chieftain, as of any of the Druse Sheikhs met *en route,* should be conciliated by polite acceptance of his hospitality.

Hit contains heaps of ruins. The houses now in use are very ancient. Many of the stone doors are "tastefully ornamented with panels and garlands of fruit and flowers,

sculptured in relief." There are several Greek and Roman temples, and Greek inscriptions in abundance.

Bathanyeh, or Batanæa, is three miles north-east of Hît. From its position on the mountain it affords fine views across the plain towards the base of Anti-Libanus. The city has been tenantless for centuries, yet the roads are well paved, and whole streets and lanes of solid stone houses are standing. But in the silent courtyards the weeds grow thick and rank, and over ancient portals and in fissures of ancient walls wild vegetation flourishes, and the only inhabitants of the deserted dwellings are the owls, and jackals, and foxes.

Four miles south of Bathanyeh is **Shŭka**, or Saccæa, once probably the abode of 20,000 inhabitants, now sheltering a few Christians and Druses in the ancient houses. The ruins are about two miles in circuit, to a large extent only confused heaps remain. Temples of the Roman epoch once abounded here; one of them was long used as a Christian Church. Another Church is also seen in ruins. Near Shūka are some remarkable tombs, dating from the first and second centuries of our era. They consist of square towers, about thirty feet high, and about twenty feet on each side. Over the doors are tablets recording the names of the dead.

A pleasant ride of about ten miles brings the traveller to **Shuhba**. On the right, a plain stretches to the Lejah, with here and there an ancient town. On the left are wooded mountain slopes, also dotted with towns and villages, with the highest peaks of Jebel Haurân in the background. Shuhba is seen in front, boldly perched on a ridge of rocks. The rugged glen, called the Wady Nimreh, is crossed, and a steep bank climbed to reach the dilapidated walls, which must be scrambled over, as the Roman Gateway is barricaded with heaps of ruins. In this town resides the brave and

hospitable Sheikh, Fares 'Amer, to whom a visit must be paid.

"Shuhba," says the Rev. J. L. Porter, in his *Giant Cities of Bashan* "is almost entirely a Roman city—the ramparts are Roman, the streets have the old Roman pavement, Roman temples appear in every quarter, a Roman theatre remains nearly perfect, a Roman aqueduct brought water from the distant mountains, inscriptions of the Roman age, though in Greek, are found on every public building. A few of the ancient massive houses, with their stone doors and stone roofs, yet exist; but they are in a great measure concealed or built over with the later and more graceful structures of Greek and Roman origin. Though this city was nearly three miles in circuit, and abounded in splendid buildings, its ancient name is lost, and its ancient history unknown. Its modern name is derived from a princely Mahomedan family, which settled here in the seventh century."

Of this extensive provincial city, which appears to have met with sudden destruction when in all its freshness and perfection, the greater portion consists of confused heaps of rubbish, especially in the northern and eastern portions. Two main streets, with Roman pavement, looking as good as new, cross each other in the centre of the city, and divide it into four sections. At the centre once stood four pedestals, ten feet in height, and seventeen feet square—three are still standing. The most interesting street is that leading westward from this point. It contains, amongst other objects of interest, a temple once used as a church, with a cupola supported by columns; five Corinthian columns belonging to the portico of another temple; an ancient courtyard, with a fine Greek inscription referring to one Martius, a magistrate, and recording the erection of a monument to his

honour by the chief captain of the 16th Legion, in the reigns of Aurelius and Lucius Verno; ruins of an old mosque; a portion of a hippodrome, and a small temple with a well-preserved crypt. Near this latter building is the Theatre, the most perfect monument of antiquity in Shuhba. The details of the arrangements of Roman buildings of this character can here be readily studied. The street referred to as conducting to the remains enumerated is at one place cut through the solid rock, to procure an easier gradient, and arched over.

In other parts of the city are fragments of many grand buildings, but they are for the most part involved in almost indistinguishable ruin. In the south-eastern section, however, the remains of a large Roman bath can be observed, with portions of an aqueduct in connection. Greek inscriptions abound everywhere. The Roman gateways on the south and east of the city are very little injured.

Close to Shuhba is an extinct volcanic crater, with abundance of scoriæ, ashes, etc. The view from this point of the south-eastern portion of the Lejah is very good. East of Shuhba rise the mountains of Jebel Haurân, the summits clothed with forests of oak, and the sides in terraces half-way to the top. "The vine and the fig," says the writer last quoted, "flourished here luxuriantly in the days of Bashan's glory, winter streams then irrigated and enriched the slopes, and filled the great cisterns in every city; but the Lord said in his wrath, 'I will make waste mountains and hills, and dry up all their herbs; and I will make the rivers islands, and I will dry up the pools' (Isa. xlii. 15), and now I *saw* that the words of the Lord were literally and fearfully true."

Following the Roman road from Shuhba along the lower slopes of the Jebel Haurân, *Murdûk*, *Rîmeh,* and other villages are passed on the right and left, and also the ruins of the large

convent, *Deir El-Leben,* "Convent of Milk." At length a low rounded eminence is reached, on which are the ruins of **Suleim.** Here are the remains of some fine buildings; there is also a beautiful temple a little to the north of the town. The blocks of stone filling the interior are covered with fine reliefs of fruit and flowers. Suleim was the ancient city of Neapolis; a bishop's see in early Christian times. It is now inhabited by a few Druse families. There are some curious underground cisterns in the vicinity of the town.

The route now leads through rich and picturesque scenery to **Kunawât,** Greek Canatha, and Hebrew Kenath. The Wady Kunawât is crossed, with its little stream embowered with evergreens, leaping amongst the rocks. A large ruin, known as the *Deir,* is visited *en route.* It consists of a spacious court, with a beautifully sculptured doorway, cloisters supported by columns, and the remains of a contiguous church of later date. Of the ancient temple which once undoubtedly stood in the centre only heaps of stones are left. Fragments of pillars and flowered cornices lie scattered amongst the thistles and thorns. About a mile from the Deir the ruins of Kunawât are reached, on the western bank of a dark ravine. Along the cliffs for nearly a mile runs the well-preserved wall, which then turns, and encloses the piece of ground, about half-a-mile in width, on which the city was built.

An ascending street, with good Roman pavement and the remains of elegant and commodious houses, leads to the area around which the principal buildings of Kunawât are situated. The stone doors seen on the way are very striking, from their panelling and beautiful ornamentation in reliefs of fruits and flowers.

One of the chief edifices is the so-called **Deir Eyub,** "Convent of Job," a complicated structure of doubtful

origin. One of the large halls, ninety-eight feet by sixty-nine feet, approached by a portico of eight Corinthian columns, has been used as a church. The friezes on the stones of the adjacent hall, of which the pediment has fallen in ruins, are well worth examination.

A small **Temple of Ashtaroth,** or Astarte, is a little farther west. It is a fine ruin. The statues in front are numerous, but, unfortunately, sadly mutilated. A colossal head of Ashtaroth is among them; upon its brow rests the crescent moon, from which her name of Caaraim, or "two-horned," was derived. This goddess is associated in Scripture with the Phœnicians and Philistines, and was every now and then worshipped in Israel (Jud. ii. 13; 1 Sam. xxi. 10; 1 Kings xi. 5; 2 Kings xxiii. 13). She was adored in Bashan from the earliest times. Ashteroth-Karnaim, the long-lost capital of Bashan, is mentioned in Gen. xiv. 5.

The remains of the **Hippodrome** are interesting. Here also mutilated statues abound; some of them are of equestrian figures, others of lions, leopards, etc. Many **tombs** are found in proximity to the town—high square towers built in stories, with recesses in the sides of the chambers for the bodies.

There is a fine **Peripteral Temple** on a vaulted platform in a beautiful situation to the west of the city. It is considered "one of the most picturesque ruins in the whole country," though time has much devastated its walls and columns.

Kunawât contains many other remains of temples, palaces, theatres, etc., in its wide and regular streets. The general appearance of the city is very striking, and its surroundings are such as to add to the picturesque effect of the mingled mass of ancient buildings.

In the adjacent glen is a **Theatre,** with the seats hewn

in the side of the cliff. Near it is a small Temple. A winding staircase conducts to a castle on the summit of the cliff, reared with huge stones, and of very ancient date. The ornamented panels, fretted mouldings, and sculptured wreaths of the inner stone doors are very fine. Hard by is an ancient circular tower of colossal masonry. The view from this point is very fine. There is a picturesque mingling of cliff and glen, and hill and valley, with graceful columns and time-worn ruins peeping forth amidst masses of luxuriant foliage—a prospect which (especially if seen at early morn) cannot fail to charm and delight the visitor.

Kunawât is the Kenath of the Old Testament, one of the cities of Argob, captured by Nobah, of the tribe of Manasseh, and for a time called after his name (Numb. xxxii. 42). As Nobah it is mentioned in the chase of Gideon after Zebah and Zalmunna (Jud. viii. 11). Under the Greeks the town was called Canatha. It was almost entirely rebuilt at the beginning of the Christian era, became an important Christian city and bishop's see. The Mahomedans subsequently conquered it, and then left it to desolation, as there is no Mosque or other trace of Muslim occupation in the place.

The beautiful ruins of *'Atîl,* two miles west of Kunawât, are well worth a visit. One of the temples dates from 150 A.D.

Suweideh is south of 'Atîl, and is reached by following the Roman road amongst the oaks of Bashan, crossing the lower slope and glens of the Jebel Haurân, with the silent desolate plain stretching to the right. On the plain are seen Rimeh and Welgha.

An hour's ride brings the traveller to the Wady Suweideh on the south side of which are the extensive ruins of the city. On the north bank, before crossing the Wady, a re-

markable square tower, thirty feet in height, is seen. It is ornamented with Doric semi-columns, between which war-like trophies, shields and helmets, are sculptured in relief. It is inscribed, "Odainatus, son of Anuelos, built this monument to Chamrate, his wife."

The ruins, which are approached by a Roman arch spanning the stream in the Wady, are four miles in circumference. Little is to be seen but heaps of ruins, making the cleared out houses resemble caves. Remains of Ante-Roman, Roman, Christian, and Muslim origin are mingled in indescribable confusion. Occasionally, as inscriptions show, Jupiter, St. George, and Mahomed have successively ruled in the same edifice. And yet this city is unknown in history (large and flourishing as it must have been), until the time of the Crusaders. At the present day a few hundred Druse and Christian families reside in the cleared out lower stories of the ancient houses.

A delightful ride of about two and a half hours brings the traveller to Hebrân. The route ascends the mountain side in sight of *El-Kuleib*, "the Little Heart," the highest peak of the Jebel Haurân. Numerous villages and towns are seen on the plain to the right; *Raha* and *Sehweh* are passed *en route*.

Hebrân stands on one of the southern ridges of the Jebel Haurân, overlooking the valley of Kerioth, 2000 feet below. A few Druses dwell in the old houses, whose walls and stone doors prove their high antiquity. There is a beautiful Temple on a cliff south of the town, dating from 155 A.D. On the summit and sides of the hill on which the town is built are the scattered remains of various other edifices. Here, as in other ruined cities of Bashan, where the temples or palaces, or other large buildings are sufficiently perfect, they are utilized as folds for cattle and

sheep. Strikingly does this illustrate the words of Isaiah, "The defenced city shall be desolate . . . there shall the calf feed" (Isa. xxvii. 10). And again, "the forts and towers shall be dens for ever . . . a pasture for flocks" (Isa. xxxii. 14). The view from this point, including Salcah (S.E.), Kerioth (S.), Bozrah of Moab (S.W.) and about thirty other towns is very interesting.

An hour's journey from Hebrân brings the visitor to *El Kufr*, a town whose history and ancient name are alike unknown. Its massive stone houses, its outer walls, and even the town gates, each composed of a single stone slab ten feet in height, are standing; yet the place is tenantless. One building with a tower, has at some period been used as a Mosque.

The highest peak of Jebel Haurân, the volcanic cone of "El-Kuleib," or "Little Heart," can be reached in an hour's walk from El-Kufr, and readily scaled in another hour.

Sehwet-el-Khudr, two hours east of El-Kufr, is so named from its old church of St. George.

Saleh is on the plain just under the eastern slope of Jebel Haurân. Some remains of churches are found amongst the ruins, which are one and a-half miles in circuit. Numerous deserted towns are seen on the plain, from this point; amongst them are *Tell Sh'-af*, *Mălăh*, and *Deir en Nusrany*.

From Sâleh, 'Ormân, or Philippopolis, is reached in three and a-half hours. The long-deserted ruins are of considerable extent, but there are no important edifices. It was probably called Philippopolis when Philip of Arabia was chosen Emperor of Rome in 244 A.D.

An hour's ride across a stony country brings the traveller to Sulkhad, or Salcah. The town is from two to three miles in circumference, surrounding a castle on a lofty

isolated hill. This fortress is no doubt of extreme antiquity. Greek and Arabic inscriptions show its occupancy by later races. The view of the Plain of Moab from the summit is very interesting. Many deserted towns can be counted in the prospect. Besides the castle there is little in the town to interest, a few mosques and square towers are seen amongst the ruins, and many of the massive stone houses are quite perfect.

Salcah is mentioned in Deut. iii. 10; Joshua xiii. 11; and 1 Chron. v. 11, as on the boundaries of Bashan. In Joshua xii. 5 it is named as a city, in which King Og reigned. In the time of the Crusades the city was strong enough to resist several unsuccessful expeditions to capture it.

From Salcah to Kureiyeh, two routes offer. 1. By the Busrah road for one hour, and then by Muneidhirah and across a stony waste. 2. By the interesting deserted town of 'Ayûn ("Fountains"). The latter is rather longer.

Kureiyeh (ancient Kerioth), has little to show in the way of great buildings. A few fragments of columns and square towers are seen. But the private houses of this city are in wonderful perfection and of great interest.

"Kerioth was reckoned," says the Rev. J. D. Porter, "one of the strongholds of the plain of Moab (Jer. xlviii. 41). Standing in the midst of wide-spread rock-fields, the passes through which could be easily defended; and encircled by massive ramparts, the remains of which are still there, I saw, and every traveller can see, how applicable is Jeremiah's reference, and how strong this city must have been. I could not but remark, too, while wandering through the streets and lanes, that the private houses bear the marks of the most remote antiquity. The few towers and fragments of temples, which inscriptions show to have been erected in

the first centuries of the Christian era, are modern in comparison with the colossal walls and massive stone doors of the private houses. The simplicity of their style, the low roofs, the ponderous blocks of roughly hewn stone with which they are built, the great thickness of the walls and the heavy slabs which form the ceilings—all point to a period far earlier than the Roman age, and probably even antecedent to the conquest of the country by the Israelites. Moses makes special mention of the strong cities of Bashan, and speaks of their high walls and gates. He tells us too, in the same connection that Bashan was called the Land of the Giants (or Rephaim, Deut. iii. 13), leaving us to conclude that the cities were built by giants. Now the houses of Kerioth, and other towns in Bashan, appear to be just such dwellings as a race of giants would build. The walls, the roofs, but especially the ponderous gates, doors and bars are in every way characteristic of a period when architecture was in its infancy, when giants were masons, and when strength and security were the grand requisites. I measured a door in Kerioth: it was nine feet high, four and a half feet wide, and ten inches thick, one solid mass of stone. I saw the folding gates of another town in the mountains still larger and heavier. Time produces little effect on such buildings as these. The heavy stone slabs of the roof resting on the massive walls make the building as firm as if built of solid masonry; and the black basalt used is almost as hard as iron. There can scarcely be a doubt therefore that these are the very cities erected and inhabited by the Rephaim, the aboriginal occupants of Bashan; and the language of Ritter remains to be true, 'These buildings remain as eternal witnesses to the conquest of Bashan by Jehovah.'"

Busrah, Bozrah of Moab, or the Roman Bostra, is an

imposing mass of ruined buildings, in the midst of which dwell a few families. When the Romans ruled in Syria, it was the most celebrated of their fortresses east of Jordan. Portions of the solid walls, fifteen feet in thickness and thirty in height, with occasional square towers, are still perfect. These walls enclosed a rectangular space, a mile and a half long by a mile broad, but outside the enclosure were extensive suburbs. A straight street runs the entire length of the city, terminating at each end in a fine gateway, other streets cross at right angles. This shows the regular way in which the Romans rebuilt the city during their supremacy. But when Bostra, as the Romans called it, came under Muslim power, little shops and houses were clustered anywhere and everywhere till a maze of crooked lanes took the place of the beautiful Roman city. At the present day, the architecture of the various epochs, from the Rephaim to the Saracens is strangely mingled, Votive tablets and inscriptions of all kinds—Pagan, Christian, and Mahomedan—abound in every direction, and a zealous antiquary might find weeks of profitable enjoyment amongst the ruins of Bozrah.

The following are the principal objects of interest in Busrah likely to attract the notice of the passing traveller.

The strongly walled and moated **Castle**, with its vaults, and tanks, and galleries, comprises in its limits, the remains of a splendid **Theatre**, where the luxurious legionaries of Imperial Rome amused their leisure during their occupancy of this distant provincial fortress. From the **Keep** there is a grand view of the plains of Bashan and Moab, studded with numerous towns and cities, with good roads connecting the more important places, the soil richly fertile and yet desolate, given over to the robber tribes of the desert. *Um-el-Jemal,* the Beth-gamul of Scripture is visible from this point (Jer. xlviii. 23).

The **Cathedral** is square outside, with a circular interior; over the centre is a large dome. It dates from 513 A.D. It is locally known as the church of the monk Boheira, who is said to have deserted Christianity and to have become the accomplice of Mahomed, by supplying the Bible elements of the Kur-ân.

The **Great Mosque** is assigned to the Khalif Omar. The colonnades include seventeen very fine monolith columns of white marble. Portions of more ancient edifices, some bearing Greek inscriptions have been worked into this erection.

Amongst the remaining attractions of Busrah, must be briefly mentioned the remains of a **Temple**, situated where the two main streets cross. A **Triumphal Arch** spanning the main street, forty feet in height. The so-called Jew's house or Beit-el-Yehudy, said to have been rebuilt by the order of the Caliph Omar, for a Jew whose house had been wrongfully pulled down to make room for a mosque. As the story goes, Omar had the mosque pulled down that justice might be done. The **Western Gate** called *Bab-el-Hăwă*, "Gate of the Wind," is worth a passing notice. In addition to observing the above, the visitor's attention will be constantly attracted as he passes along by columns, baths, tanks, arches, scattered fragments of capitals and cornices, stones with inscriptions, and various other remains of the past glories of the ancient city.

Bozrah was taken by Judas Maccabeus (1 Macc. v. 26—28). During the Eastern conquests of Trajan Bozrah was made the capital of a Roman province, and named *Nova Trajana Bostra.* Alexander Severus made the city a colony. When Philip of Bostra became Roman Emperor, he raised his birth-place to the rank of a metropolis. In the Christian era Bostra was the seat of a Primate, to whom thirty-three bishops were subject.

From Busrah to *Der'a* by *Ghŭsam* is a journey of about seven hours and a half. Der'a is the **Adrahah** of the Romans, an important station on their military road from Bostra to Gadara. Except the remains of what is supposed to have been a cathedral, there is little of special interest in the ruins. An ancient bridge of five arches crosses the stream in the Wady-ed-Dân.

Two hours north-west of Der'a lies **Mezarib**, a village with a **Castle**, where the Governor of the Haurân resides. Mezarib is a station on the Syrian pilgrimage route from Damascus to Medina. A fair is held here annually, on the arrival of the pilgrims. Passing the exclusively Muslim town of *Eshmiskin*, the traveller soon arrives at Edhr'a.

Edhr'a is the ancient **Edrei**; a natural fastness, on a projection of the Lejah, from thirty to fifty feet above the adjacent plain. The ruins are three miles in circuit, and, from their prominent position and wild surroundings, present a very imposing aspect. The massive houses already described are plentiful, and there are abundant heaps of the ruins of larger edifices. The three principal remains are the **Church of St. Elias**, a quadrangular structure, with cloisters and numerous columns and arches, which appears to have been successively a **Forum**, a **Cathedral**, and a **Mosque**; and the **Church of St. George**, founded, as an inscription states, by the conversion of a Pagan temple in 516 A.D. In the adjacent plain, Og, King of Bashan, was slain in battle by the Israelites (Numb. xxi. 33—35; Deut. iii. 1—4).

Skirting the Lejah, and passing *Shukrah*, numerous villages are seen on the plain to the left, and amongst the rocks on the right, and the traveller next arrives at *Mujeidel*.

Sunamein has two lofty towers, which possibly give the place its name ("The Two Idols"). There are many massive and beautiful remains of ancient edifices. One limestone temple is very noticeable.

Between Sunamein and Kesweh the traveller passes *Ghubaghib*, with its fortified khân; *Kusr Far'on*, or Pharaoh's Castle, on its isolated rock; the dilapidated caravansary of *Khân Denûn*, where the pilgrims make their second halt from Damascus; and the bare rocks of *Jebel Mani'a*, crowned by a ruined castle on the right of the Plain of Khiyâra.

Kesweh is a Mahomedan village on the banks of the 'Awaj, ancient Pharpar (p. 330). The view down the valley is very fine. After crossing *Jebel-es-Aswad*, Damascus is seen, with its gardens, and in about a couple of hours the city gates are reached.

Damascus (see p. 332).

TOURS EAST OF THE JORDAN.

Moab.

From Jericho (Jordan) to Heshbon—Nebo—Rabbath 'Ammon—Jerash—Es-Salt and Jericho.

(For Itinerary of two pleasant tours in the Land of Moab, see pp. 25-26.)

Starting from the River Jordan, which may be reached from Jerusalem via Mar Saba (p. 214), or Jericho (p. 233), we cross the river at the Ford due east of Jericho. Hence the route is along the Wady Heshbon. The ruins of Beth-aran or Beth-haran (Joshua xiii. 27, Numbers xxxii. 36), now called Ramah, are passed, and then commences the ascent of *El Belka*, the mountains of Moab. The traveller is now tracing the route down which the Iraelites returned

from the conquest of Gilead and Bashan. The grassy table-land where Reuben and Gad chose their heritage is reached after an ascent of about 3000 feet.

The fertile high lands above the eastern shores of the Dead Sea, extending northwards to the mountains of Gilead were originally peopled by the Enim. These were dispossessed by the descendants of Moab, the son of Lot. From the northern portion of this territory the Moabites were driven by the warlike Ammonites under Sihon. But the whole district was still called the "Land of Moab," whilst the term "Field of Moab" was used to designate the southern and more inaccessible portion of their territory into which the Moabites retired before their Amorite invaders. "The Plains of Moab," or Arboth-Moab, is the expression used for the low-lying dry regions beside the Jordan Valley. When the Israelites were refused a passage through Moab, they skirted the district and reached the Jordan through the country between the Arnon and the Mountains of Gilead, which the Amorites had so lately taken possession of.

"The district referred to as Moab must be understood to consist of a parallelogram, in rough measurement, some fifty miles from north to south, by thirty from east to west, bounded on the west by the Dead Sea and the Jordan, on the east by the Pilgrim Road from Damascus to Mecca, and extending from the Oasis of Sâfieh on the south to the gorge which runs down from Elealeh and Heshbon to the Jordan Valley on the north, and including that portion of the plain of Shittim which lies between the watercourse and the Dead Sea, now known as the Seisaban."—(*Hayne.*)

Hesbân marks the site of Heshbon, which Sihon, King of the Amorites, made his capital. It was a city of the Levites (Joshua xxi. 39); but it came again into Moabite possession at the time of the Captivity. As a Moabite city

it was denounced by the prophets, "Heshbon shall cry' (Isaiah xv. 4; see also Jeremiah xlviii. 2, 34, 45).

"There is little, of a place once famed in olden story, for the traveller to see. A large piece of walling at the west end of the bold isolated hill, on which the old fortress stood; with a square block-house, and a pointing archway adjoining; a temple on the crest of a hill, with the pavement unbroken and the bases of four columns still *in situ;* on the east, in the plain, just at the base of the hill, a great cistern, called by some the 'fish-pools of Heshbon,' but more probably only the reservoir for the supply of the city—these are all that remain."—(*Tristram.*)

From Heshbon a visit is paid to Mount Nebo, the scene of the death of Moses. *M'ain*, anciently Baal-Meon, is passed *en route*. This is the spot where Balak stood with the prophet Balaam, and urged the latter to curse the Israelites (see Numbers xxii., xxiii., xxv.)

The *Jebal Neba,* in the mountain range of Abarim, is, doubtless, the ancient Mount Nebo. Dr. Tristram, whose admirable work, *The Land of Moab,* will have been studied by every traveller who takes this journey, says—

"Anxious to verify exactly the view of Moses, we paid three visits to Nebo; but we were not so fortunate as on my former visit, when, for the first time, Nebo was identified. On each occasion there was a haze from the heat, which dimmed the distant features and outlines, producing a sort of mirage, which rendered it almost difficult clearly to trace distant objects. Still we had a clear distant view of Western Palestine and the whole Judæan range, from far south of Hebron up to Galilee. We could see the west side of the Dead Sea from Engedi northwards,Bethlehem, Jerusalem, and Neby-Samwîl (Mizpeh). Ebal and Gerizim were very easily made out, and the opening of the vale of Shechem. Carmel

could be recognized; but we were never able to make out the sea to the north of it; and though it is certainly possible that it might be seen from this elevation, I could not satisfy myself that I saw more than the haze over the Plain of Esdraelon. . . . . A corner of the Hermon mountains (Bashan) could be caught in a depression of the Gilead range. Hermon certainly could be made out in a clear atmosphere over the Jordan valley, the whole of which lay open as far as Kurn Surtabeh; but the haze rendered it very indistinct, if, indeed, we saw it at all. However, after testing repeatedly, every view in the neighbourhood, I am perfectly satisfied that there is none which equals in extent that from Nebo, *i.e.*, from the flat ridge which rises slightly about half-a-mile behind the ruined city, and which I take to be the true 'Field of Zophim, the top of Pisgah.'

"From Nebo we looked down on our right northwards, into the Wady Ayun Moussa (Springs of Moses), which rises to the north-east of it, and runs into the Ghor Seisaban (Plains of Shittim) opposite Beth Jesunoth. In the lower part of its course it is called Wady Jerifeh. It was dotted with trees, bright green spots, and occasional patches of cultivation, wherever it was more open than usual.

"By this Wady would be the natural ascent to Nebo from the plains below; and by it, doubtless, Moses ascended with Joshua to the crest of the range. We could trace the line of the path the whole way up. Three other ravines, up which there are paths, lead from the same plain to the heights; one by the Wady Heshbon to the north of Ayun Moussa; and the Wady Na'ur, north of this again, the largest of all these valleys. The furthest up is the Wady N'meirah. But these are all too far north to have led to any point which can afford such a panorama as that from Nebo. Indeed, there can scarcely now remain a doubt on the mind of any

investigator as to the identity of the site, and the exact harmony of the scriptural topography with the actual facts. Besides, although Nebo had escaped modern research until 1864, the name and place were well-known to early Christian writers, and Eusebius expressly mentions 'that it lay on the south side of Jordan, in the land of Moab, and is shown to this day, six miles to the west of Heshbon.'"

From the range in which Nebo is situated a spur runs westward. At the extremity are some interesting ruins, overlooking the terraced mountain-sides, three thousand feet down to the Jordan Valley. This is Z'rara, which was once a place of importance, as the ruins testify. A large cistern, of beautiful workmanship, has been discovered here. A citadel, temple (subsequently used perhaps as a Christian Church), and other important ruins, are to be seen here. The view is remarkably fine, though not so good as that from Nebo. Dr. Tristram has no hesitation in identifying Z'rara with the Zoar of the book of Genesis. For the arguments, see *The Land of Moab.*

Leaving Hesbân, the traveller reaches *El-'Al,* "the higher," in half an hour. Heaps of ruins are surrounded by portions of a stone wall. This is the Elealeh of the Bible, captured and rebuilt by the tribe of Reuben (Numb. xxxii. 3—37). The visitor will readily see that prophecy has been signally fulfilled. In Isaiah xv. 4, its "cry" is coupled with that of Heshbon; in chap. xvi. 9, the prophet exclaims, "I will water thee with my tears, O Heshbon and Elealeh: for the shouting for thy summer fruits and for thy harvest is fallen." (See also Jer. xlviii. 34.)

Rabbath Ammon, now called 'Ammân, known at one period of its history as Philadelphia, is a collection of very extensive and interesting ruins. The city stood in a winding valley, through which flows a copious and beautiful

stream. The temples and palaces are mostly thronged with the flocks that resort hither for water, so that the desolate ruins are generally in a very offensive and filthy condition.

The square tower of the large **Cathedral** of Philadelphia is still standing; also several fragments of walls and arches. Various columns and towers, once forming portions of vast structures, display elaborate workmanship, while acres are covered with débris, among which lie many huge columns with elegant capitals. The **Theatre** remains, with its seats cut in the rocky hillside, capable of accommodating six thousand persons. Eight out of the fifty columns once forming its colonnade remain standing. The arena is 128 feet in diameter. The hill is crowned by a **Citadel** of great strength; within the walls are the ruins of a temple, and various other erections.

Rabbath Ammon, or Rabbah (as it is called frequently in the Bible) is first mentioned as containing the bedstead of the Giant Og (Deut. iii. 11). Here Abishai, with a part of the army, was keeping the Ammonites in check, whilst Joab directed affairs before Medeba (2 Sam. x. 10—14; 1 Chron. xix. 7). In the following year the united forces of Israel under Joab besieged Rabbah. It was here that Joab set "Uriah in the forefront of the battle," to gratify the passion of his royal master for the beautiful Bathsheba (2 Sam. xi. 14—17). The siege ended by Joab taking the lower portion and then sending for the king, who came and captured the citadel, and cruelly tortured the inhabitants (2 Sam. xii. 26—31). From Amos i. 14 we find that the city must have recovered itself, for he says, "I will kindle a fire in the *wall* of Rabbah, and it shall destroy the *palaces* thereof."

The city was re-built in the third century by Ptolemy Philadelphus, who named it Philadelphia. It was a pros-

perous city and a bishop's see in the early Christian era, but speedily came to ruin after the Saracen invasion.

The visitor will see that the prophecies of Jeremiah and Ezekiel are here completely fulfilled. "I will cause an alarm of war to be heard in Rabbah of the Ammonites, and it shall be a desolate heap" (Jer. xliv. 2). "I will make Rabbah a stable for camels, and the Ammonites a couching-place for flocks" (Ezek. xxv. 5).

From Rabbath Ammon to Jerash, by the course of the river Jabbok, is a two days' journey, the camp having to be fixed according to circumstances.

The **Jabbok**, now called the Wady Z'urka, is a stream by which the mountain range of Gilead is intersected from west to east. It flows along a deep ravine, receiving numerous tributaries, and reaches the Jordan about half-way between the Dead Sea and the Lake of Gennesaret. Anciently it was the boundary of the territory of the children of Ammon (Numb. xxi. 24; Deut. ii. 37, iii. 16). When Sihon, king of the Amorites, drove the Moabites to the south, and the Ammonites further to the north and east, the latter settled on the eastern plain, and amongst the defiles of Gilead round the sources and upper branches of the Jabbok. On the southern bank of the Jabbok occurred the meeting between Jacob and Esau recorded in Gen. xxxii. 22. Beside this stream also Jacob wrestled with the Angel, and received his name of Israel. The western portion of this river was at one period the boundary between the kingdoms of Og and Sihon.

Jerash (anciently **Gerasa**) shows the finest and most extensive ruins in the district "beyond Jordan." They are in the form of an irregular square, each side being a mile in length, and are situated on both sides of a valley running from north to south across a high undulating plain.

Across the centre of the city runs a long colonnade, terminating in the Forum. The masses of masonry and numerous columns—remains of temples, and theatres, and palaces—form a very striking and picturesque view.

The following are amongst the principal objects of interest in Gerasa. The **Great Theatre**; the **Forum**, over 300 ft. in diameter, with fifty-seven out of its hundred columns standing; the **principal street**, lined with magnificent, though now dilapidated colonnades; the **South Temple**, once one of the finest buildings in the city, though only one column now stands erect; the **Temple of the Sun**, of which the grand gateway, the façade, and many of the columns of the interior are in good preservation. Besides the above, remains of various other temples, baths, theatres, etc., will interest the spectator. In the valley some way beyond the Northern Gate, are the remains of the once beautiful episcopal city of Gerasa.

The foundation of Gerasa is of uncertain date. Its capture by Alexander Jannæus, in 85 B.C., is noticed by Josephus. Under the Antonines (138—180 A.D.), the city became renowned for its architectural splendour. It was the principal city of the Roman district of Decapolis, and remained an important place during the Christian period. There are no Muslim remains.

From Gerasa to Es-Salt is a charming ride. The scenery of the mountain of Gilead is rich and park-like, and the vegetation abundant. The ruins on the hills add to the picturesque aspect of the country.

The first part of the ride is among quiet valleys, with olive groves and corn-fields—forests clothing the mountain ridges above. The ruined villages of *Dibbîn* and *Hemta* are passed; the oak covered summits of *Jebel Ajlûn* are seen to the right. The ravine of the *Wady Z'urka*, or Jab-

bok (p. 455), is crossed, and then a wooded ridge beyond which is a romantic glen with the ruins of 'Alakûn above. Passing on by the ruined villages of *Sîhan, 'Allan,* the *village* of *Zî* is reached on the summit of the western shoulder of Mount Gilead. Looking back from this point, there is a fine view of the Belka heights, and the Wady Z'urka. In front the prospect is very extensive, embracing the Jordan Valley, the Hills of Judæa, and the mountains of Moab. Hence the traveller descends to the Castle of Es-Salt.

Es-Salt is the ancient Ramoth Gilead. The city stands on two sides of a lofty hill crowned by a citadel. Some of the walls of a more ancient citadel are visible, dating far back into the Jewish period. There are some five or six thousand inhabitants, of whom one-fifth are Christians, with four pastors of the Greek Church, two of the Latin, and one of the English.

Besides the conspicuous citadel, there is little in Es-Salt to notice. An old Mosque in ruins, and some rock grottoes are of some interest. Here at Ramoth Gilead, Ahab, and Jehoshaphat fought with Syria, and here Ahab received his death wound as prophesied by Micaiah, the son of Imlah. It was here that Jehu was anointed by the prophet, and entered on his task as the executioner of Divine vengeance on the house of Ahab. Then as now it was a strong and well nigh impregnable fortress, and around its walls many of the most memorable battles of Gilead had been fought.

According to some authorities Ramoth Gilead was identical with Ramoth Mizpeh, mentioned in Joshua xiii. 26, "while again there is every reason to believe it occupied the spot on which Jacob had made his covenant with Laban." Ramoth Gilead was the "city of refuge" for the tribe of Dan (Deut. iv. 43; Josh. xx. 8; xxi. 38). In 2 Kings viii. 22, and in Chron. xxii. 6, the town is spoken of as Ramah.

The Turkish Government maintain a garrison in the citadel of Es-Salt, for the preservation of order in the surrounding districts. Respecting this policy Mr. Tristram writes as follows :—

"Es-Salt shows what may be done by securing a settled government, even though it be a Turkish one. When I visited Es-Salt many years ago, life and property were insecure in the whole of Gilead. The difficulties to travellers were as great as in Southern Moab, and extravagant blackmail was levied by all the petty sheikhs. Now that the Pasha of Damascus has placed a garrison there, the *fellaheen* are better off, trade has quadrupled, and the country is as safe for Europeans as Western Palestine. With a garrison at Kerak and the Beni Sukk'r conciliated, as at present, the Imperial Government can hold the coast of the Dead Sea as easily as it holds the Lebanon."

From Es-Salt to Jericho is a nine hours' journey. The chief interest centres in **Nimrim**, the ancient **Beth Nimrah**, an Amorite city, which was rebuilt by the tribe of Gad (Numb. xxiii. 36; Joshua xiii. 27). There are now only heaps of ruins to be seen. In Isa. xv. 6, the prophet declares "The waters of Nimrim shall be desolate; for the hay is withered away; the grass faileth; there is no green thing." From Nimrim a ford is reached across the Jordan, and then the Western plain is traversed through *Khirbet-es-Sumrah* and *Khirbet Nuwaimeh* to **Jericho**.

Jericho (see p. 233).

Extended Tour in Moab.

For Itinerary, see p. 26.

Instead of returning from Jerash (or Gerasa, p. 455) to Es-Salt and Jericho, the traveller may proceed northward to the Lake of Gennesaret.

The first stage is from Jerash to Wady Yâbis, a ride through varied and beautiful scenery of hills and dales, and woods and pastures. The route is by *Sûf*, with some broken columns and sepulchral caves. Two or three milestones are seen belonging to the ancient Roman road from Pella to Gerasa. Crossing a ridge and threading a narrow valley in sight of the *Kul'at-er-Rubud, Jermeh,* and *'Ajlun* are successively reached. From the latter place the adjacent mountain range and the surrounding province are named.

It is worth while to make a détour to the old Saracenic *Kul'at-er-Rubud,* ("Castle of Rubud"). It is a characteristic edifice, and commands a splendid view of the valley of the Jordan from the Dead Sea to the Lake of Gennesaret. Beyond the valley are seen Hermon, Lebanon, the hills of Galilee, Tabor, the Plain of Esdraelon, and the mountains of Southern Palestine.

In the *Wady Yâbis,* on its southern bank, are some ruins considered to represent Jabesh Gilead, whose inhabitants were visited with swift retribution for not joining in the war against the Benjamites (Judges xxi. 8). It was the inhabitants of Jabesh Gilead who were thanked by David for removing the bones of Saul and Jonathan from the battlefield of Gilboa. Saul had previously aided the city in time of extremity when Nahash, King of the Amorites, was about to mutilate the inhabitants.

From Wady Yâbis is a two hours' journey to **Pella,** captured by Antiochus the Great in 218 B.C., afterwards

destroyed by the Jews, and subsequently a Christian city. The ruins are extensive, but contain nothing of special interest. From Pella a six hours' journey brings the traveller to Um Keis.

Umkeis is the modern name of **Gadara**, whose history is similar to that of Pella, first being heard of in connection with the victories of Antiochus. Vespasian burnt the town, and massacred the inhabitants. The city rose again and became the seat of a Christian bishopric. The present remains include one or two theatres, a cathedral, well paved streets, and numerous tombs.

Kul'at-el-Husn is the ancient **Gamala**, a strong fortress conspicuous in the Wars of the Jews. Agrippa spent seven months in a vain attempt to capture it. Vespasian took it in 69 A.D., and put the garrison to the sword. Four thousand were slain, and five thousand more perished by throwing themselves from the walls on to the rocks below.

Bethsaida (which must not be confounded with Bethsaida of Galilee) is on a hill overlooking the eastern shore of Lake Gennesaret. It was originally a village, but was rebuilt and adorned by Philip the Tetrarch, who named it Julias, after an Imperial Princess of Rome. It was in a "desert place" near this town that the five thousand were fed by our Saviour (Luke ix. 10—17). A blind man had his sight restored to him at Bethsaida (Mark viii. 22—26).

For route hence to Tiberias, and general description of the Lake of Gennesaret and its coasts, see pp. 293-307

BRITISH OPHTHALMIC HOSPITAL

AND HOSPICE OF THE ORDER OF ST. JOHN (English Language), AT JERUSALEM.

THE British Ophthalmic Hospital was founded in 1882, at Jerusalem, the ancient birthplace of the Order, by the English Branch of the Venerable Order of St. John, and is chiefly intended to meet a long-standing and acknowledged want by providing an institution under skilful management where the afflicted poor from all parts of the country may obtain proper treatment for the diseases of the Eye, to which the majority of the inhabitants are subject, and the terrible consequences of which are so powerfully apparent to all travellers and residents in the Holy Land.

It is a singular fact that, although nearly every civilized nation has some charitable establishment in the Holy City, no hospital existed for the special treatment of ophthalmia until the opening of the British Ophthalmic Institution. During the short time it has been opened, the books of the Hospital will show the enormous numbers which have taken advantage of it. They also reveal the fact that the poor residents of the country have been known to walk even from Damascus, and many of them from the district of Gaza, for the purpose of obtaining relief and medicine. These poor people have, in simple faith, freely and frankly flocked to the British Hospital. They have, doubtless, been led there by the ascertained fact that the Hospital is open to all without reference to creed or sect, and that under no circumstances is the influence of the Hospital to be used for any attempts at proselytizing. His Imperial Majesty the Sultan has accorded the Hospital his special protection, and, through the Governor of Jerusalem, His Excellency Raouf Pasha, generously contributed nearly £1000 towards the purchase of the present site and buildings. The local management of the Hospital is governed by a small committee of British subjects, Associates of the Order of St. John, under the presidency of Mr. Noel Temple Moore, C.M.G., H.B.M.'s Consul. A duly qualified British surgeon, Dr. Ogilvie, is the resident surgeon ; and either he or Mrs. Ogilvie will have pleasure in receiving English and other travellers interested in the work, and in showing them the Hospital in operation. It is to be regretted that at present the funds of the Committee are so limited that they can only meet the demand of a very small percentage of the poor inhabitants of the country who require *indoor treatment;* and we know of no more deserving object than the suffering natives who, to obtain relief, must be treated indoors and undergo operations. We therefore do not hesitate to urge upon all travellers to leave behind them some small donation to assist the Committee in fitting up more wards, and enable them to be of still greater service to those who cannot possibly pay for medical attention. Donations will be received either by Her Britannic Majesty's Consul, or by any of the Agents of Thos. Cook and Son.

P.S.—The best time for visiting the Institution, with a view of seeing patients under treatment, is between 7 and 10 a.m, on any Monday, Wednesday, or Friday ; but the Institution is open daily, and patients are received at all hours.

LIST OF SOME OF THE PRINCIPAL WORKS ON PALESTINE,

REFERRED TO, AND QUOTED, IN THE FOREGOING PAGES.

Biblical Researches in the Holy Land	*Robinson*
City of the Great King . . .	*Barclay.*
Dictionary of the Bible . . .	*Smith.*
Eastward	*Norman MacLeod.*
Expedition to the Dead Sea .	*Lynch.*
Giant Cities of Bashan . . .	*Porter.*
Handbook of Bible Geography	*Whitney.*
History of the Crusades . .	*Michaud.*
Illustrations of Scripture . .	*Hackett.*
Jerusalem the City of Herod and Saladin	*Besant and Palmer.*
Land of Israel	*Tristram*
Land of Moab	*Ditto.*
Land and the Book	*Thomson.*
Land of the Gospel	*Pressensé.*
Lands of the Bible	*Wilson.*
Les Églises de la Terre Sainte	*De Vogüé.*
Life and Epistles of St. Paul .	*Conybeare and Howson.*
Monasteries of the Levant . .	*Curzon.*
On Holy Ground	*Edwin Hodder.*
Our Work in Palestine . . .	*Palestine Exploration Fund.*
Quarterly Statements . . .	*Ditto.*
Recovery of Jerusalem . . .	*Ditto.*
Rob Roy on the Jordan . . .	*MacGregor.*
Sinai and Palestine	*Stanley.*
The Holy City, from "The Bible Student."	*Stoughton.*
Those Holy Fields	*S. Manning.*
Wanderings over Bible Lands and Seas.	*Mrs. Charles.*
East of the Jordan	*Dr. Selah Merrill, U. S. Consul, Jerusalem.*

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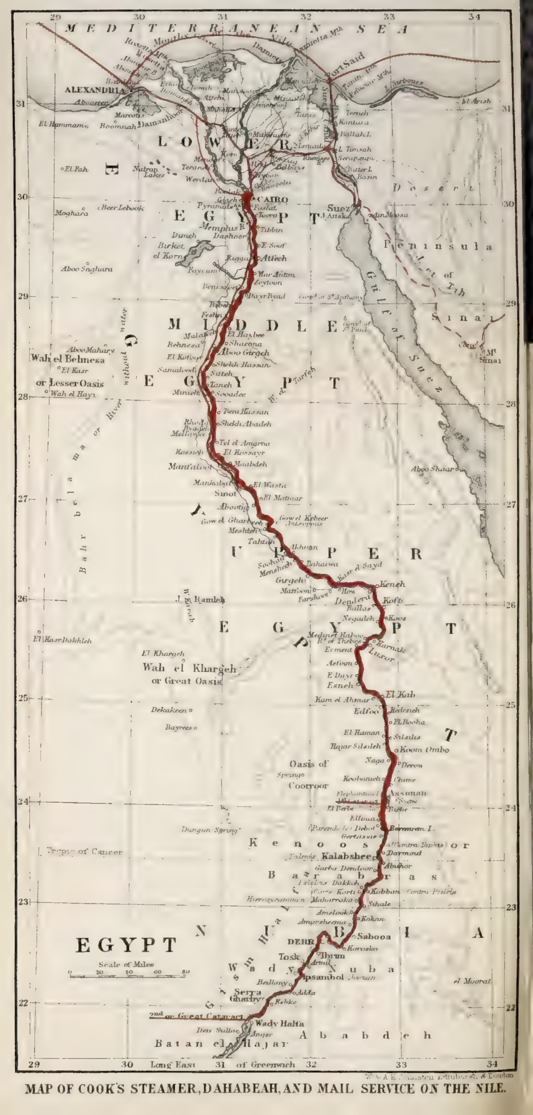
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MAP OF COOK'S STEAMER, DAHABEAH, AND MAIL SERVICE ON THE NILE.

UP THE NILE BY STEAM TO THE FIRST AND SECOND CATARACTS.

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The following are the approximate fares, but are subject to alteration :—

From Cairo to the First Cataract and back, 20 days	£50
From Cairo to the First Cataract and back, 28 days	£65

From Cairo to Luxor and back, Rail and Mail Steamer, 11 days	£20
From Cairo to Assouan and back by Rail and Mail Steamer, 14 days	£23
From Cairo to Assouan and back to Cairo by Mail Steamer, 18 days	£23

The foregoing fares by Tourist Steamers include guides, donkeys with saddles, to visit all the monuments, and *backsheesh* to servants and crew. By the Mail Steamers incidental expenses for sight-seeing, guides, donkeys, etc., are not included, and must be paid by the passenger. For full particulars of the above arrangements, giving each day's itinerary, etc., see Special Programme, with plans, maps, etc., to be obtained at any of the Offices of Thos. Cook & Son, price 6d.

DAHABEAHS.

In addition to the Fleet of First-class Steamers before-mentioned, Thos. Cook & Son are the owners and lessees of some of the best Dahabeahs on the river, six of which have been built by them since 1889. Others are in course of construction on the most improved principles, and on the best lines to ensure fast sailing, combined with comfort and luxury. The saloons are placed well amidships, the sleeping rooms are spacious, the berths being fitted with spring mattresses. The furniture is especially designed, in Arabesque style. The Dahabeahs are of various sizes, to suit the requirements of private families, and can be rented at prices between £40 and £160 a month, according to the class and size selected.

Plans of the Dahabeahs can be seen, and every information obtained, at any of Thos. Cook & Son's Offices.

TOURIST'S MEMORANDA.

Tourist's Memoranda.

APPENDIX.

HOTEL ACCOMMODATION COUPONS

Originated and issued by THOMAS COOK AND SON.

THE HOTEL COUPONS now in operation on the Continent of Europe consist of THREE DISTINCT SERIES, and are specially arranged for the double object of meeting the requirements of travellers of various nationalities, and in accordance with the system of Hotel management which varies in different parts of the Continent.

SERIES A provides for *Bedroom, Lights, and Service, Plain Breakfast or Tea, Dinner at Table d'Hote*, at the uniform rate of 8s. or 10 francs per day.

SERIES B provides for *Meat Breakfast or Dejeuner à la Fourchette, Dinner at Table d'Hote, Bedroom, Lights, and Service*, at the rate of 8s. 9d. per day.

SERIES C, OR FULL BOARD SERIES, provides for *Bedroom, Lights, and Service, Plain Breakfast or Tea, Meat Breakfast or Dejeuner à la Fourchette, and Dinner at Table d'Hote*, at the rate of 10s. per day.

These are the ordinary features of Continental Hotel life, all else being regarded as extras, and as such they are left to be paid for by Cash.

The Coupons are accepted at full value at one or more of the principal Hotels in each of the chief cities, towns, and places of Tourist resort in Switzerland, Italy, on the banks of the Rhine, and at a great many places in France, Germany, Holland, Belgium, Austria, etc., in accordance with the conditions printed on the coupon covers, and are so arranged that passengers can, if they wish, breakfast in one hotel, dine in another, and sleep in a third; the breakfast coupons will, however, only be accepted separately with a small supplement.

N.B.—All the Continental Hotels in the following list accept Coupons of Series A, and also, with but few exceptions, Series B and C. Those Hotels which do not accept the meat breakfast Coupons (green) are not mentioned in the list of Hotels issued with Series B and C.

SUPPLEMENTAL AND EXCEPTIONAL ARRANGEMENTS.

Hotel Coupons are accepted at the London and Paris Hotel and Refreshment Rooms, NEWHAVEN WHARF. Coupons are accepted for meals on board the GREAT EASTERN CHANNEL STEAMERS on payment of 3d. on each dinner coupon, and on the RHINE STEAMERS; also on the LAKE OF GENEVA, LAKE OF LUCERNE, AND DANUBE STEAMERS.

For PARIS, Hotel accommodation cards at special rates are issued for the Grand Hotel at 16s. per day; at the Hotel Terminus and Hotel du Louvre at 12s. 10d. and 16s. per day; and at the Hotel Bedford and Hotel Meyerbeer at 12s. per day. In the Hotels London and New York, St. Petersbourg, Dominici, and Jules César, the ordinary 8s. coupon, if presented entire, calls for an addition of meat, fish, or eggs to the ordinary breakfast. Detached coupons are accepted at the same rates as elsewhere.

To meet the requirements of an increasing number of Cheap Excursionists who prefer to board entirely in the Hotels they occupy, THOS. COOK & SON have arranged with several good middle-class Hotels to provide for the ordinary coupon (if presented entire)—*three* meals, namely, first breakfast, déjeuner à la fourchette, and table d'hote dinner. Detached coupons are accepted at the same rates as in other places. Tourists can now find suitable accommodation in any part of the City.

ADDITIONAL CHARGES are made on the Coupons as follows:—

BRUSSELS.—At the Grand Hotel, Hotel de Flandre, and Hotel Belle Vue, a supplementary charge of one franc will be made by the proprietors on each Bedroom Coupon, and passengers who sleep in the hotels must also take their meals there.

AT BADEN-BADEN, at the time of the Races, 2 francs per day.

VIENNA.—At the Hotel Metropole a supplemental charge of 1s. will be made upon each of the bedroom, meat breakfast, and dinner coupons.

LEIPZIG.—An extra charge will be made on the Bedroom Coupon at the Hotel de Prusse during the annual Fairs.

GENEVA —During May, June, July, August, and September, the manager of the Hotel Metropole engages to provide Coupon holders with rooms on the first or second floors, provided he is advised 24 hours in advance.

RIGI KULM.—The Hotels on the Rigi Kulm stipulate that passengers shall pay one franc each additional on the bedroom coupons, and one franc each on the dinner coupons.

PILATUS.—At the Hotel Pilatus Kulm, a supplement must be paid of 1 franc on the dinner, 2 francs on the bedroom, and 50 centimes on the plain breakfast.

GIESSBACH.—The dinner coupons can only be accepted when the passengers remain for the night.

AT ROME, from the first of December to the end of April, from 1 to 3 francs per day, according to the class of rooms, are now agreed to as extra charges.

VINTIMILLE.—The meat breakfast coupons will be accepted at the Buffet on payment of an extra charge of 50 centimes.

HAVRE.—During June, July, August, and September, an additional charge of two francs will be made on each bedroom coupon at the Hotel Frascati, in settlement of accounts.

JERSEY.—At the Hotel de la Pomme d'Or, the Coupons Series A at 8s. per day, if presented entire, provide for full board.

NICE.—At Nice, during the months of December, January, February, and March, travellers giving up these coupons at the Grand Hotel, will be required to pay a supplement of one and a half franc per day extra for each person.

MONTE CARLO.—At the Hotel des Anglais a supplemental charge of one franc will be made on the dinner coupon, and 50 c. on the meat breakfast coupon.

BAGNERES DE LUCHON.—During July and August an additional charge of four francs per day is made at the Grand Hotel des Bains.

LA BOURBOULE AND MONT DORE.—From July 1st to August 31st an extra charge from one to five francs, according to rooms selected, will be made.

BIARRITZ.—During the bathing season an extra charge is made upon the bedroom coupons.

LISBON.—At the Hotel Central, Lisbon, if coupons are presented for separate meals, and not in sets of complete days, an extra charge is made by the hotel proprietor.

MADRID.—A supplemental charge will be made at the Hotel de la Paix.

BARCELONA.—At the Hotel des Quatre Nations, passengers will have to pay additional sums of 1 franc for meat breakfast, 50 centimes for dinner, and 50 centimes for bedroom.

SEVILLE.—During Holy Week the rates are double, and two sets of coupons are required each day.

CORDOVA.—At the Grand Hotel Suisse a supplement of one franc is charged on the bedroom coupon, and the coupons will only be accepted in entire days, and not for separate meals without extra payment.

MALTA.—At the hotels in Malta, European series of Coupons A and B at 8s. and 8s. 9d. per day, provide, if presented by the day, three full meals, with bedroom and lights; but 9d. per day extra must be paid to the proprietors for attendance. Series C, at 10s. per day, provides for the same number of meals, but the coupons can be used separately, and no extra charge is made for attendance.

GIBRALTAR.—At the Royal Hotel the coupons are only accepted in entire days; and between October 1st and May 31st an extra charge of 3 francs is made upon each day's coupons.

CORFU.—At the Hotel St. George, Corfu, the European Hotel coupons will be accepted, but should passengers occupy their rooms after 6 p.m. (not sleeping in the hotel) a supplemental charge of one franc fifty centimes will be made by the hotel proprietor.

ST. PETERSBURG.—At the Hotel Europe a supplemental charge of one franc will be made on the bedroom coupon.

MOSCOW.—At the Hotel Dusaux an extra charge of 50 kopecs is made on the bedroom coupon.

SOPHIA (Bulgaria).—At the Hotel Bulgaria a supplement of 1 fl. 25 k. per day is charged.

CONDITIONS and terms of repayment for unused coupons are printed in the coupon books.

ANY COMPLAINTS which parties have to make as to the use of the coupons or the conduct of Hotel Proprietors or Servants, to be addressed in writing to Messrs. THOMAS COOK & SON, Ludgate Circus, London.

HOTEL COUPONS CAN BE OBTAINED at any of the offices of THOS. COOK and SON.

REPAYMENTS FOR UNUSED HOTEL COUPONS, less 10 per cent., can only be made at the Chief Office, Ludgate Circus, London, and no agents are authorized to repay for any not used.

EUROPEAN AND EASTERN HOTELS

Where Cook's Coupons for Hotel Accommodation will be accepted.

HOTELS IN FRANCE AND FRENCH SAVOY.

Aix-les-Bains—Grand Hotel du Chateau Durieux.
Ajaccio—Hotel Continental.
Allevard-les-Bains — Grand Hotel des Bains.
Amiens—Hotel de l'Univers.
Amphion — (Lake of Geneva) — Grand Hotel des Bains.
Angers—Hotel d'Anjou.
Angouleme—Grand Hotel du Palais.
Annecy—Hotel d'Angleterre.
Arcachon { Hotel Continental. / Hotel Peyronnet Buffon.
Avignon—Hotel de l'Europe.
Avranches—Hotel de France.
Bagneres de Bigorre—Hotel de France.
Bagneres de Luchon—Grand Hotel des Bains (see note).
Besancon—Hotel Continental.
Biarritz—Grand Hotel (special conditions).
Bordeaux—Hotel de France.
Boulogne—Grand Hotel Christol.
Brides-les-Bains { Grand Hotel. / Grand Hotel des Thermes.
Calais { Hotel Dessin. / Buffet (Breakfast Coupons).
Cannes—Hotel de la Plage.
Cannet—Hotel Grande Bretagne.
Cauterets—Hotel du Continental.
Chambery—Grand Hotel de France.
Chamounix { Hotel de Londres. / Hotel d'Angleterre. / Hotel Imperial. / Hotel du Montanvert. / Hotel Royal.
Clermont-Ferrand—Hotel de la Poste.
Compiegne—Hotel de la Cloche.
Dieppe—Grand Hotel.
Dijon—Hotel Jura.
Evian—Grand Hotel des Bains.
Fontainebleau—Hotel de Londres.
Gap—Hotel du Nord.
Gerardmer (Vosges)—Hotel Bellevue.
Gorges du Fier—Châlet Hotel.
Grenoble—Hotel Monnet.
Hyeres—Hotel des Iles d'Or.
La Bourboule —Hotel Beauséjour (see note).
Lourdes—Hotel Belle Vue.
Lyons { Hotel de l'Europe. / Grand Hotel de Lyon.
Macon—Hotel de l'Europe.
Marseilles—Hotel du Louvre et de la Paix.
Mentone { Hotel des Anglais. / Hotel de Menton. / Hotel d'Italie (East Bay).
Mers—Hotel du Casino.
Modane { Hotel International. / Station Buffet.
Mont Dore—Nouvel Hotel and Hotel de la Poste (see note).
Monte Carlo { Hotel des Anglais (see note). / Hotel Beau Rivage.
Nantes—Hotel de France.
Nice { Grand Hotel (special conditions). / Hotel de Rome and West End. / Hotel Roubion.
Nismes—Grand Hotel de Luxemburg.
**Paris* { Grand Hotel / Hotel Terminus / Hotel du Louvre / Hotel Bedford / Hotel Meyerbeer } Special coupons. / Londres et New York. / Hotel St. Petersbourg. / Hotel Dominici. / Hotel Jules César.

* See note on page 1.

Pau—Grand Hotel Gassion.
Perpignan—Grand Hotel de Perpignan.
Pontarlier—Hotel de la Poste.
Rheims—Grand Hotel.
Rouen—Grand Hotel d'Albion.
Royan les Bains—Grand Hotel au Parc.
Royat les Bains—Grand Hotel de Lyon
Semnoz Alps—Chalet Hotel de Semnoz.
St. Honore-les-Bains—Hotel Vaux Martin.
St. Jean de Luz—Hotel de la Plage.
St. Raphael—Hotel des Bains.
Toulon—Grand Hotel.
Tours—Grand Hotel de Bordeaux.
Vannes—Grand Hotel de France.
Vichy—Grand Hotel des Bains.

HOTELS IN NORMANDY AND BRITTANY.

Auray—Hotel Pavillon.
Avranches—Hotel France.
Bayeux—Hotel Luxemburg.
Caen—Hotel d'Angleterre.
Chartres—Hotel Duc de Chartres.
Cherbourg—Hotel de l'Aigle et Angleterre.
Dinan—Hotel Bretagne.
Dinard—Hotel de la Plage.
Havre—Hotel Frascati (see note).
Jersey—Hotel de la Pomme d'Or.
Le Mans—Hotel Boule d'Or.
Lion-sur-Mer—Grand Hotel.
Morlaix—Hotel Provence.
Quimper—Hotel de l'Epée.
Quimperle—Hotel de France et d'Angleterre.
Rennes—Hotel de France.
St. Brieuc—Hotel Croix Blanche.
St. Lo—Hotel Cheval Blanc.
St. Malo-Parame—Grand Hotel.

ALGERIA AND TUNIS.

Ain Temouchent—Hotel de Londres.
Algiers { Hotel de la Regence. Hotel de l'Oasis. Hotel Kirsch (Mustapha). Grand Hotel de Mustapha. Hotel St. George (Mustapha).
Bel Abbes—Hotel Orient.
Batna—Hotel de Paris.
Biskra—Hotel du Sahara
Blidah—Hotel d'Orient.
Bona—Hotel d'Orient.
Bordj-Bouira—Hotel d'Europe.
Bougie—Grand Hotel de France
Constantine—Hotel du Louvre.
Guelma { Grand Hotel Auriel. Hotel de l'Univers.
Hammam Meskoutine — Establissement des Bains.
Hammam R'Irha—Hotel des Bains.
Kerrata—Hotel du Chabet.
Koleah—Grand Hotel de Paris.
Laghouat—Grand Hotel du Sud
Oran { Hotels Continental, de l'Univers, and de la Paix.
Phillippeville—Grand Hotel d'Orient.
Setif—Hotel de France
Soukahras { Hotel Thagaste. Grand Hotel.
Teniet el Haad—Hotel du Commerce.
Tizi Ouzou—Hotel des Postes Lagarde.
Tlemcen—Hotel de France.
Tunis—Hotel de Paris.

SPAIN AND PORTUGAL.

Badajoz—Railway Buffet.
Barcelona—Hotel des Quatre Nations (see note).
Burgos—Grand Hotel de Paris.
Cadiz—Hotel de Paris.
Canary Islands { *Las Palmas*—Quinney's English Hotel; and Hotel Santa Catalina. *Santa Cruz*—Comachos' English [Hotel. *Orotava* { Grand Hotel. Carpenter's English Hotel.
Cintra—(Portugal)—Lawrence's Hotel.
Cordova—Grand Hotel Suisse (see note).
Figueras—Hotel de Commerce.
Granada—Hotel Washington Irving.
Gibraltar { Royal Hotel (special conditions). Calpe Hotel.
Huelva—Hotel Colon.
La Granja—Hotel de l'Europe.
Lisbon (Portugal) — Hotel Central (see note).
Madrid { Hotel de la Paix (special conditions). Grand Hotel de Russie.
Malaga { Hotel de Londres. Royal Victoria Hotel. Grand Hotel de Rome.
Seville—Hotel de Paris (see note).
St. Sebastian—Hotel Ezcorra.
Tangier (Morocco)—Hotel New York.
Tarragona—Hotel de Paris.
Valencia—Grand Hotel de Rome.
Vigo—Hotel Continental.

HOTELS IN SICILY, &c.

Acireale—Grand Hotel des Bains.
Catania { Hotel Musumeci. Hotel Oriental.
Malta { Dunsford's Hotel. Grand Hotel. Imperial Hotel, Valetta. Imperial Hotel, Sliema. } See note.
Corfu—Hotel St. George (see note).
Messina—Hotel Victoria.
Palermo—Hotel de France.
Syracuse—Hotel Victoria.
Taormina { Hotel Timeo. Hotel Bellevue.

SWITZERLAND AND THE ALPINE DISTRICTS.

Aarau—Hotel de la Cigogne.
Aigle—Hotel Victoria.
Airolo—Hotel de la Poste.
Alpnacht—Hotel Pilatus.
Altdorf—Hotel Clef d'Or.
Amstey—Hotel de la Croix Blanche.
Andermatt—Hotel Belle Vue.
Axenfels—Hotel Axenfels.
Baden (Switzerland)—Hotels Hinterhof, Staadhof, and Grand Hotel de Bade.
Bale—Hotel Trois Rois, & Central Station Buffet.
Bergun—Hotel Piz Aela.
Berne—Hotel Belle Vue. Station Buffet.
Besancon—Hotel Continental.
Bex—Hotel des Bains.
Bienne—Hotel Macolin.
Binn—Hotel Ofenhorn.
Brienz—Hotel de la Croix Blanche.
Brigue { Hotel des Couronnes et Poste. Station Buffet.
Brunig—Hotel Kurhaus.
Brunig Railway—Station Buffet.
Brunnen—Hotel Adler.
Bulle—Hotel des Alpes. Hotel de l'Union.
Burgenstock—Hotel Burgenstock.
Campfer—Hotel Campfer.
Chamouny (Savoy)—See under "Hotels in France."
Chanelaz—Hotel de Chanelaz-les-Bains.
Chateaux d'Oex—Hotel Berthod.
Chaux de Fonds—Hotel de la Fleur de Lis.
Clarens—Hotel Roy.
Coire—Hotel Steinbock.
Constance—Hotel Hecht.
Davos Platz—Hotels Kuranstalt & Belvedere.
Disentis—Disentis Hof.
Eggishorn—Hotel Jungfrau.
Falls of the Rhine (Neuhausen)—Schweizerhof.
Fluelen—Hotel Croix Blanche et Poste.
Fribourg { Grand Hotel National. Grand Hotel de Fribourg et Zaehringen.
Frutigen—Hotel Belle Vue.

Furka—Hotel Furka.
Geneva { Hotels du Lac, de la Paix, de Russie, Metropole, National.
Gersau—Hotel Muller.
Giessbach—Hotel Giessbach (see note).
Glacier du Rhone—Hotel Glacier du Rhone
Granges (Soleure)—Hotel du Lion.
Grindelwald—Hotel de l'Ours.
Herisau (Appenzel)—Hotel du Lion.
Hospenthal—Meyerhof.
Ilanz—Hotel Oberalp.
Immensee—Hotel du Rigi.
Interlacken—Hotels Victoria & Metropole
Iselle—Hotel de la Poste.
Kandersteg—Hotels de l'Ours & Victoria.
Laax—Hotel Seehof.
Lac Noir (Fribourg)—Hotel des Bains du Lac Noir.
Landquart { Hotel Landquart et de la Poste. Hotel Davoserhof.
Lausanne { Hotel Gibbon. Hotel Beau Rivage (Ouchy).
Lauterbrunnen—Hotel du Capricorne.
Leukerbad—Hotels des Alpes and de France.
Liestal—Hotel des Salines.
Locarno—Grand Hotel.
Locle—Hotel Jura.
Lucerne { Hotel du Cygne (Swan). Brunig Station Buffet.
Lugano—Hotel du Parc & Station Buffet.
Lugano (Paradiso) { Hotel Beau Rivage. Hotel Splendide.
Lungern—Hotel du Lion d'Or.
Martigny—Grand Hotel du Mont Blanc.
Meiringen { Hotel Victoria. Hotel du Sauvage.
Merlingen—Hotel Beatus.
Monnetier—Hotel de la Reconnaissance.
Montreux—Hotel du Cygne.
Morges—Hotel du Mont Blanc.
Morschach (Lake Lucerne)—Hotel Frohnalp.
Neuchatel—Grand Hotel du Lac.
Neuhausen—Schweizerhof.
Ouchy—Hotel Beau Rivage.
Pilatus { Hotel Klimsenhorn. Hotel Pilatus Kulm (see note).
Pontresina—Hotel Kronenhof.
Ragatz—Hotel Quellenhof. Hotel Ragatz.
Rigi-Kaltbad—Hotel Rigi-Kaltbad.
Rigi-Kulm — Hotels Rigi-Kulm and Schreiber (see note).
Rigi-Staffel—Hotel Rigi-Staffel.
Rigi-First—Hotel Rigi-First.
Rorschach—Hotel Bodan.
Saas Fee—Hotel du Dom.
Samaden—Hotel Bernina.
San Moritz Bad—Hornbacher's Engadine Hotel.
Sarnen—Hotel de l'Oberwald.
Saxon—Grand Hotel les Bains.
Schaffhausen—(See "Falls of the Rhine)."
Schruns (Vorarlberg)—Hotel zur Taube.
Schuls—Hotel de la Poste.
Schweiz—Hotel Rossli.
Semnoz Alps—(See French Savoy).
Sils (Engadine)—Hotel Edelweiss.
Silvaplana—Hotel Rivalta.
Soleure—(See Granges).
Sondrio—(See Italy).
Spiez—Hotel Spiezerhof.
Splugen—Hotel and Pension Bodenhaus.
St. *Beatenberg*—Curhaus.
St. *Gall*—Hotel Walhalla.
St. *Nicholas*—Grand Hotel.
Stalden—Hotel Stalden.
Stansstad—Hotel Burgenstock.
Susten (near Leuk)—Hotel de la Souste.
Tarasp—Hotel Kurhaus.
Territet-Chillon—Hotel d'Angleterre.
Tete Noire—Hotel de Tete Noire.
Thoune (Thun)—Hotel Belle Vue.
Thusis—Hotel Via Mala.
Trummelbach—Hotel Trummelbach.
Unterschaken—Hotel Klausen.
Vallée des Ormonts—Hotel des Diablerets.
Vernayaz—Grand Hotel des Gorges de Trient.
Vevey—Grand Hotel Vevey.
Viesch (Eggischorn)—Hotel des Alpes.
Villeneuve—Hotel Byron.
Visp—Hotel de la Poste.
Weesen—Hotel Speer.
Weisshorn—Hotel Bellevue.
Wengernalp—Hotel Bellevue.
Zermatt—Hotel du Mont Cervin.
Zug—Hotel du Cerf.
Zug (Mountain)—Hotel Schönfels.
Zurich—Hotel Belle Vue.

HOTELS IN BLACK FOREST.

Achern—Hotel de la Poste.
Albruck—Hotel Albthal.
Brennet (Station)—Hotel Werrathal.
Belchen (High Mountain Station)—Rasthaus Belchen.
Donaueschingen—Hotel Schutzen.
Feldberg (High Mountain Station)—Hotel Feldbergerhof.
Freudenstadt—Hotel Schwarzwald.
Furtwangen—Angel Hotel.
Gernsbach—Bath Hotel.
Hochen Schwand—Hotels Maier and Schwansee.
Holsteig (Hollenthal)—Golden Star Hotel.
Hornberg—Hotel Baren.
Lorrach—Hirsch Hotel.
Lenzkirch—Hotel Poste.
Mulheim—Hotel Lowen.
Neustadt—Hotel Poste.
Oberkirch—Hotel Linde.
Offenburg—Hotels Bahnhof, and Fortuna.
Ottenhofen—Hotel Pflug.
Sackingen—Hotel Schutzen.
Schluchsee—Hotel Star.
Schonau—Hotel Sonne.
Schopfheim—Hotel Three Kings.
St. *Georgen* (Black Forest)—Hotel Hirsch
St. *Blasien*—Hotel St. Blasien.
Todtnau—Hotel Ochsen.
Totmoos—Hotel Aigle.
Triberg (Town)—Lion Hotel.
Triberg (Cascade)—Black Forest Hotel.
Vohrenbach—Hotel Kreuz.
Villengen—Hotel Blume (Poste).
Waldkirch—Hotel Lowen-Post.
Wehr (Werrathal)—Hotel Krone.
Wolfach—Hotel Krone.

BELGIUM, HOLLAND, THE RHINE, GERMANY, AUSTRIA, RUSSIA, ETC.

Adelsberg—Grand Hotel.
Aix-la-Chapelle { Hotel du Dragon d'Or. Dubigk's Grand Hotel.
Amsterdam—Hotel Pays Bas.
Antwerp { Hotel de l'Europe. Hotel de la Paix.
Arnheim—Grand Hotel du Soleil.
Augsburg—Hotel Trois Maures.
Bad Neuenahr—Hotel Concordia.
Baden-Baden—Hotel de Hollande (see note).
Barmen—Hotel zur Pfalz.
Belgrade (Servia)—Grand Hotel.
Berchtesgaden—Hotel Bellevue.
Berlin { Hotel Central, Töpfer's Hotel, and Hotel Germania.
Bingen—Hotel Victoria.
Blankenbergh—Hotel Trogh.
Bodenbach—Hotel Belle Vue.
Bonn—Grand Hotel Royal.
Boppard—Hotel du Rhin.
Botzen—Hotel Kaiserkrone (Imperial Crown).
Breda—Hotel Swan.
Bregenz—Hotel de la Croix Blanche.
Bremen—Hotel de l'Europe.
Brixen—Elephant Hotel.
Bruges—Hotel de Flandre.
Brussels { Grand Hotel (see note). Hotel de la Poste. Hotel Grand Miroir. Hotel de Flandre (see note). Hotel Belle Vue (see note). Grand Hotel Britannique. Hotel Mengelle.
Bucharest—Grand Hotel Boulevard.
Budapest—Hotel Hungaria.
Carlsruhe—Hotel zum Erbprinz.
Cassel—Hotel Royal.
Cleve—Hotel Prinzenhof.
Coblence—Hotel du Geant.
Cologne—Hotel Hollande. Hotel Disch.
Constance—Hotel Hecht.
Cortina—Hotel Aquila Nera.
Creuznach—See Kreuznach.
Darmstadt—Hotel Traube.
Dresden—Grand Union Hotel (near Alt Station).
Durkheim—Hotel Four Seasons.
Dusseldorf—Hotel Thungen.
Eger—Hotel Kaiser Wilhelm.
Eisenach—Hotel Halben Mond.
Ems { Hotel de France. Hotel Four Seasons. Hotel de l'Europe.
Field of Waterloo—Museum Hotel.
Flushing—Bath Hotel.
Frankfort—Hotel Swan.
Freiburg (Baden)—Hotel Trescher zum Pfauen.
Ghent—Hotel de la Poste.
Gmunden—Hotel Bellevue.
Goerlitz—Hotel Vier Jahreszeiten.
Gotha—Hotel Wunscher.
Graz—Hotel Elephant.
Gries (Tyrol)—Hotel Grieserhof.
Hague—Hotel du Vieux Doelen.
Hamburg—Hotel Streit.
Hanover—Kasten's Hotel.
Heidelberg { Hotel de l'Europe. Grand Hotel.
Hohenschwangen—Hotel Alpenrose.
Homburg—Hotel Four Seasons.
Igls—Hotel Iglerhof.
Innsbruck—Hotel Tyrol.
Ischl—Hotel Kreuz.
Jena—Hotel Schwarzen Baeren.
Kempten—Hotel Krone.
Kiel—Hotel Germania.
Kissingen—Hotel Victoria.
Kreuznach—Royal Hotel, and Riedel's Hotel.
Kustendjie (Roumania)—Hotel Charles I.
Laubbach—Hotel Heilanstadt.
Leeuwarden—Hotel Nieuwe Doelen.
Leipzig—Kraft's Hotel de Prusse (see note).
Liege—Hotel de l'Europe.
Lindau—Hotel de Bavière.
Linz—Hotel Neubauer.
Louvain—Hotel de Swede.
Luxemburg—Grand Hotel Brasseur.
Mannheim—Egly's Hotel.
Marburg—Hotel Ritter.
Mayence—Hotel de Hollande.
Meiningen—Hotel de Saxe.
Mentelberg (Innsbruck)—Hotel Schloss Mentelberg.
Meran—Hotel de l'Archeduc Jean.
Metz—Grand Hotel de Metz.
Moscow { Hotel Dusaux (see note). Hotel Berlin.
Munich—Hotel Belle Vue.
Nenenahr—Hotel Concordia.
Neuwied—Moravian Hotel.
Nuremberg { Hotel zum Goldenen Adler. Hotel Coq Rouge.
Oberlahnstein—Hotel Lahneck.
Ostend { Stracke's Hotel d'Allemagne. Hotel de Gand et d'Albion. Grand Hotel du Phare.
Partenkirchen—Hotel zum Stern.
Passau—Hotel Bayrischen Hof.
Pesth (Hungary)—See Budapest.
Prague—Hotel d'Angleterre.
Regensburg—Golden Cross Hotel.
Reichenhall (Bavaria)—Hotel Kurhaus Achselmannstein.
Rendsburg—Hotel Bergman.
Rivi (Lake Garda)—Hotel Soleil.
Rochefort—Hotel de l'Europe.
Rosenheim—Hotel Bayerischerhof.
Rotterdam—New Bath Hotel.
Rudesheim—Hotel Rheinstein.
Rudolstadt { Hotel zum Ritter. Hotel zum Loewen. Hotel Rudolsbad.
Salzburg—Hotel Erzherzog Carl.
Schandau—Hotel Bahr.
Scheveningen { Hotel Deutschmann. Hotel des Galeries.
Schwalbach—Hotel Metropole.
Schwarzburg—Hotel Weissen Hirsch.
Schwerin (Mecklenburg)—Hotel du Nord.
Sebastopol—Hotel Wetzel.
Sinaia (Roumania)—Noul Hotel.
Sophia (Bulgaria)—Hotel Bulgaria (see note).

Spa—Hotel Brighton.
Speyer—Rhine Hotel.
St. Goar on Rhine—Hotel Lilie.
St. Petersburg { Hotel Europe (see note). Hotel de France. Grand Hotel.
Stettin—Hotel du Nord.
Starnberg—Hotel de Baviere.
Strassburg { Hotel de la Ville de Paris. Hotel National.
Stuttgardt—Marquardt's Hotel.
Thale—Hotel Zehnpfund.
Therapia (Bosphorus)—Hotel d'Angleterre (Petala).
Trient (Tyrol)—Hotel Trento.
Treves—Hotel de Treves.
Trieste—Hotel de la Ville.
Ueberlingen (Lake of Constance)—Hotel des Bains.
Utrecht—Hotel des Pays Bas.
Verviers { Station Buffet. Hotel du Chemin de Fer.
Vienna { Hotel Metropole (see note). Hotel Erzherzog Carl. Hotel Royal.
Weimar—Hotel zum Erbprinzen.
Wiesbaden—Grand Hotel du Rhin.
Wijkaan Zee—Grand Etablissement des Bains.
Wimpfen—Hotel Mathildenbad.
Worms—Hotel de l'Europe.
Wurzburg—Hotel Kronprinz.
Yalta (Crimea)—Hotel de Russie.

SWEDEN, NORWAY, AND DENMARK.

Bergen—Hotel Bergen. Hotel Norge.
Bollnas—Hotel du Chemin de Fer.
Christiania—Grand Hotel.
Copenhagen—Hotel King of Denmark.
Gothenburg—Hotel Christiania.
Hamburg—Streit's Hotel.
Helsingborg—Hotel Continental.
Honefos—Gladvett's Hotel.
Jonkoping—Hotel Stora.
Kiel—Hotel Germania.
Klampenborg—Hotel Baine de Mer.
Ostersund—Grand Hotel.
Stockholm—Grand Hotel. Hotel Rydberg.
Storvik—Hotel du Chemin de Fer.
Trondhjem—Hotel Angleterre.
Vossevangen—Hotel Fleischer.

HOTELS IN ITALY.

Acqui—Hotel Thermes d'Acqui.
Alagna—Hotel Monte Rosa.
Amalfi—Hotel Capuccini.
Ancona—Hotel della Pace.
Anzio—Hotel des Sirenes.
Arenzano—Hotel d'Arenzano.
Arona—Hotel de l'Italie.
Assisi—Hotel Subasio.
Baveno—Hotel Belle Vue.
Belgirate—Grand Hotel Belgirate.
Bellagio—Hotel Grande Bretagne.
Belluno { Albergo Central Capello. Hotel des Alpes.
Bologna—Hotel Brun.
Bordighera { Hotel d'Angleterre. Hotel Windsor.
Bormio—Nouveaux Bains de Bormio.
Brindisi—Baglioni's Grand Hotel.
Cadenabbia—Hotel Britannia.
Cagliari (Sardinia)—Hotel Scala di Ferro
Capri { Hotel du Louvre. Hotel Schweizerhof.
Caserta—Hotel Victoria.
Castellamare—Hotel Quisiano.
Ceprano—Station Buffet.
Ceresole (Turin)—Hotel Ceresole Reale.
Cernobbio (Lake of Como)—Grand Hotel Villa d'Este.
Certosa di Pavia—Restaurant Milano.
Como (*on Lake*)—Hotel de la Reine d'Angleterre (Villa d'Este).
Como—Hotel d'Italie.
Corrnigliano (near Genoa)—Grand Hotel Villa Rachel.
Chiavenna—Hotel Conradi.
Desenzano—Hotel Royal Mayer.
Florence { Hotel New York. Hotel de l'Europe. Hotel de Russie.
Foligno—Station Buffet.
Gardone—Hotel Riviera.
Genoa { Hotel de la Ville. Hotel des Etrangers. Station Buffet.
Intra—Hotel de la Ville.
La Cava—Hotel de Londres.
La Tour—Hotel de l'Ours.
Lecco—Hotel Croix de Malte et Italie.
Leghorn—Hotel du Nord. Grand Hotel.
Lucca—Hotel de l'Univers.
Luino { Hotel Simplon. Terminus Hotel. Station Buffet.
Mantua—Hotel della Croce Verde e Fenice.
Menaggio—Hotel Menaggio.
Milan { Grand Hotel de Milan. Hotel de l'Europe. Hotel Manin. Hotel Continental.
Naples { Hotel Vesuvius. Hotel Nobile. Hotel Bristol.
Orta—Hotel Belvedere.
Orvieto—Grand Hotel delle Belle Arti.
Padua—Grand Hotel Fanti.
Pallanza—Grand Hotel Pallanza.
Pavia—Hotel Croix Blanche.
Pegli—Grand Hotel de la Mediterranée.
Perugia—Hotel de Perugia.
Pisa—Hotel Victoria.
Pistoja { Hotel du Globe. Station Buffet.
Pompeii—Hotel Diomede.
Pozzuoli—Hotel Grande Bretagne
Ravenna—Hotel Byron.
Rome { Hotel d'Allemagne. Continental Hotel. Station Buffet.
San Remo { Hotel de Nice (East Bay). Hotel des Iles Britanniques (West Bay).

Sienna—Grand Hotel.
Sondrio (Valtelina)—Hotel de la Poste.
Sorrento—Hotel Tramontano.
Spezia { Hotel de la Croix de Malte. Hotel d'Italie. Station Buffet.
Stresa { Hotel Milan. Hotel des Isles Borromées.
Turin { Hotel Trombetta. Hotel d'Angleterre. Station Buffet.
Varenna—Hotel Royal.
Varese—Grand Hotel Varese.
Venice—Hotel Victoria.
Verona—Station Buffet.
Viareggio—Hotel de Russie.
Vintimille—Station Buffet (see note)

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DUBLIN—43, Dame Street.
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GLASGOW—162, Argyle Street.
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BRUSSELS—22, Galerie du Roi.
COLOGNE—40, Domhof.
VIENNA—2, Stephansplatz.
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PARIS { 1, Place de l'Opera. Grand Hotel.
NICE—15, Quai Massena.
CANNES—71, Rue d'Antibes.
MARSEILLES—43, Rue Noailles.
GENEVA—90, Rue du Rhone.
LUCERNE—Hotel du Cygne.
ROME—1B, Piazza di Spagna.
NAPLES—Piazza dei Martiri.
MILAN—45, Piazza del Duomo.
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7, Via MANZONI.

MARINI LEGNANI & CO., Proprietors.

First-class Hotel. Opened January, 1882. Full south. The nearest to the Theatre de la Scala, Galerie Victor Emanuel, Post Office, and Cathedral. Two hundred Rooms and fifteen Private Sitting Rooms, all lighted by electric light (Edison system). Table d'Hote and Six Public Saloons. Hydraulic lift to every floor, with safety apparatus. Hotel patronized by English and American travellers. The English Church for Milan is in the Hotel.

Cook's Coupons accepted.

MILAN.

HOTEL DE L'EUROPE.

Situated on the Corso Victor Emmanuel, full south, near to the Cathedral, the Scala Grand Theatre, Victor Emmanuel Passage, Post and Telegraph Office. Apartments for families, and single rooms. Table d'hote and Restaurant. Two Reading Saloons, Smoking Room, and foreign newspapers. Hydraulic lift to every floor, and electric light (Edison's system). Omnibus at the Station. Moderate charges. Pension. *Cook's Coupons accepted.*

E. MARCIONNI.

MUNICH (Bavaria).

HOTEL BELLE VUE.

Proprietor, C. DEGENFOLB.

First-class establishment for families and single gentlemen. Beautifully and centrally situated, with four facades; close to the central railway station, and near to the Galleries and principal places of interest. Every modern comfort and convenience Baths, Reading, Smoking, and Conversation Rooms. Hydraulic Lift. Moderate charges. Pension for visitors making a long stay. Omnibus at the station

Cook's Coupons.

NEUHAUSEN, SCHAFFHAUSEN, FALLS of the RHINE.

HOTEL SCHWEIZERHOF.

Proprietor, F. WEGENSTEIN.

First-class Hotel, in the best position opposite the FALLS OF THE RHINE, and five minutes from Neuhausen Station. Two hundred rooms. The Schweizerhof has long been known as one of the best houses in Switzerland. No fees. Splendid view of the Rhine Falls and Swiss Alpine Chain. Fine Park and Garden. Special arrangements for a lengthened stay. Omnibus. English Church Service at the Hotel. The Falls are illuminated by electricity and Bengal lights every night during the season. *Cook's Hotel Coupons accepted.*

OSTEND.

HOTEL DE GAND AND ALBION.

Proprietor, A. DECLERCK.

First-class English Family Hotel and Pension, Green Square, close to the sea, Kursaal and Casino. Full board, 8s. per day; Bedroom and Breakfast, 4s. 6d. Special arrangements per week or month during the winter and summer season. Tourists travelling under the arrangements of Messrs. Cook & Son will have the best attention.

N.B.—The omnibus of the Hotel conveys travellers free from the trains and steamers. *Cook's Coupons.*

OUCHY (Lausanne).

HOTEL BEAU RIVAGE.

New Director, T. TSCHUNIE.

Magnificent terraces, with splendid views of the Lake and the Alps. Concerts every evening in the Park of Beau Rivage. Special arrangements for families who wish to stay during the Summer and Winter Seasons. Postal Telegraph and Telephone Office in the Hotel.

Cook's Coupons accepted.

PARIS.

LONDON AND NEW YORK HOTEL.

PLACE DU HAVRE.

Proprietor, Mr. CHARDON.

Well-known to English and American Visitors. Most centrally situated, opposite the new Station for Versailles, St. Cloud, Bois de Boulogne, Dieppe, and Havre. Board, lodging, excellent wine, lights, and service, from 8s. per day. Moderate pension by the week in winter.

Cook's Hotel Coupons accepted.

PARIS.

HOTEL ST. PETERSBOURG,

33 & 35, RUE CAUMARTIN, PARIS.

Situated in the most central position, close to the new Opera, the Grand Boulevards, the Madeleine, and Cook's Office, offers first-class accommodation for families and gentlemen at moderate charges. This Hotel is well known to English and American visitors. It has been completely renovated, and is now under the personal management of Mr. AUG. PLAGGE, late Paris Manager for Messrs. Thos. Cook & Son. The Hotel contains 160 private sitting and bedrooms. Dining-room to accommodate 250 persons. Fine restaurant. Ladies' sitting and drawing-rooms. Reading, smoking, and bath-rooms. Lift to each floor. *Cook's Coupons.*

MOTTE & PLAGGE, Proprietors.

PARIS.

BERETTA'S HOTEL DE LONDRES ET MILAN.

8, RUE SAINT HYACINTHE, SAINT HONORE.

This Hotel is situated in the best quarter of Paris (Tuileries Gardens, Boulevards Opera, Palais Royal, etc.) English spoken. Drawing-rooms. Comfort and moderate charges. Pension per day (consisting of Breakfast, Luncheon, and Dinner, Wine included, good Bedroom, Lights, and Service) for Cook's 8s. coupons. Special pensions in winter. Family Hotel.

PORT SAID (Egypt).

HOTEL CONTINENTAL.

Proprietor, G. FRANCESCONI.

Cook's Coupons.

PORT SAID (Egypt).

HOTEL DE FRANCE AND DU LOUVRE.

(First Hotel in Port Said.)

Proprietor, LABBE.

Cook's Coupons accepted.

ROME.

GRAND HOTEL CONTINENTAL.

Near Railway Station. Central position.

HOTEL D'ALLEMAGNE.

Corner Piazza di Spagna and Via Condotti.
Lift in both houses.
Cook's Coupons accepted.

ROUEN.

GRAND HOTEL D'ALBION (Formerly SMITH'S ALBION HOTEL).

Proprietor, E. BOUTEILLER.

This Hotel is situated on the healthiest part of the Quay, facing the Havre Boats, and commands the finest view of the Valley of the Seine. Travellers will find at this first-rate and well-known old establishment every comfort and attendance, so seldom met with on the Continent; good French and English cooking, and Wines of the best quality. Excellent table d'hote at six o'clock. Restaurant a la carte. English and French servants. For a protracted stay, advantageous arrangements can be made per day, week, or month.

N.B.—Travellers are respectfully recommended not to permit themselves to be misled by commissioners, &c. *Cook's Coupons accepted.*

Opposite Railway Station. **STRASSBURG.** Opposite Railway Station.

HOTEL NATIONAL.

This First class Establishment, constructed after the modern style, facing the Monumental Railway Station, on a beautiful Square, commanding splendid views on the Vosges and St. Odile, combines every comfort and elegance with moderate charges. Very good Cuisine and Wines. Excellent table d'Hote and "Restaurant a la Carte." Saloons for families. Reading Rooms. Baths. Lift (Heurtebisse System, Improved).

L. OSTERMANN,
Formerly Manager of the Hotel de la Ville de Paris.
Cook's Coupons accepted.

TRIBERG (Black Forest).

SCHWARZWALD HOTEL.

Proprietor, L. BIERINGER.

Station, Triberg; situated on a charming height, 3000 feet above sea level, near a romantic cascade of many falls, with park-like extensive promenades, and magnificent fir-tree forests, commanding splendid views. It recommends itself by the elegance and greatest possible comfort of its arrangements for all visitors who seek refined recreation or health. English, French, and German spoken. Post and Telegraph in the Hotel.

Cook's Hotel Coupons accepted.





